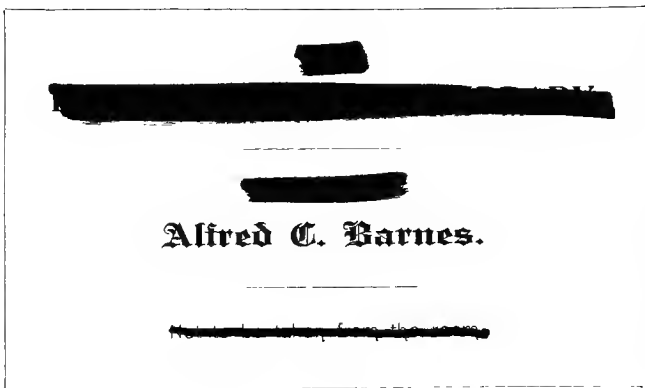


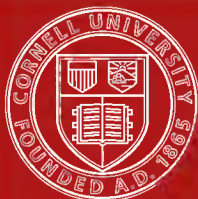
Introduction to the Books
OF THE
OLD TESTAMENT

O.S. STEARNS D.D.

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INTRODUCTION

TO THE

BOOKS OF THE OLD TESTAMENT.

*WITH ANALYSES AND ILLUSTRATIVE
LITERATURE.*

BY

O. S. STEARNS, D.D.,

PROFESSOR OF BIBLICAL INTERPRETATION IN NEWTON
THEOLOGICAL INSTITUTION.



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PREFACE.



THE design of this book is to enable the reader to find the leading thoughts of each of the books of the Old Testament, combine these thoughts chronologically, as far as possible, and thus perceive more clearly and comprehensively their development. He will see that the Law expands into history, history leads to prophecy, and prophecy becomes actuality. He will appreciate the saying of Tholuck, "Heathenism is the night-sky of religion, and the sky is sown with stars: Judaism is the moonlight, and Christianity is the sun."

The book makes no claim to be any more than a syllabus, or compendium, of larger works on the same subject. Introductions, like those of Bleek and Harman, and articles on the several books of the Old Testament found in cyclopedias, cover much more ground and require a severe critical judgment. They are designed for scholars, and except as material for reference are too full and elaborate for profitable instruction in the class-room. At least, such has been my experience. This book is published at the request of classes who have used the substance of it in another form. The best method in using it is to read carefully the introductory matter and the analyses of each book of the Old Testament in the order indicated, then read still more carefully the book itself, verifying the main topic and analysis, and with the whole

book well in hand write out a much more minute analysis. In this way the student will secure a conspectus of each of the books, and be able to group them in suggestive wholes.

I have been told that such a compendium would be of value to ministers generally, as well as to theological students ; and as the basis of it is the English Scriptures, it may commend itself to superintendents and teachers in the Sunday School. Perhaps it may be used profitably as a text-book in theological seminaries, and even in colleges, in that good day coming when the Old Testament becomes a literary and an historical study. The literature referred to is intended for broader reading on difficult and controverted subjects. Much of it can be found in every minister's library, as well as in almost any public library, and if not found there, is easily accessible. Critical questions pertaining to the reconstruction of the Old Testament are not discussed, but the literature referred to will open the way for each one to form an opinion for himself. Nothing controversial is designed. My single desire is that to every one who may read this book, these ancient Scriptures may become more precious and inspiring.

O. S. STEARNS.

NEWTON CENTRE, MASS.

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INTRODUCTION

TO THE

BOOKS OF THE OLD TESTAMENT.



PLAN OF STUDY.

THE text of the Hebrew Bible and the translation known as the Revised Version will form the basis of it, as sufficient for our purposes. Questions as to the languages of the text, the history of the text, the integrity of the text, the inspiration of the authors of the text, and the supernatural character of the events recorded in the text, will not be considered. They pertain to "General Introductions" (Bleek, Keil, Horne, Harman) and to Systematic Theology. The canonicity of the books of the Old Testament will also be disregarded. Our main quest is for the contents of these books, assuming their canonicity and their authenticity. Our work is *historical* rather than exegetical or apologetical. Our plan includes nothing more than a succinct outline of each of the Books of the Old Testament, giving attention to authorship, date, contents, chief critical difficulties, and such literature as may aid in the solution of the difficulties. We shall follow the order in the

Hebrew Bible, as best suited to our plan, because, while that order ignores the date of composition and formal contents, it harmonizes with an apparent design in the unfolding of ruling ideas. The Triple Division — “the Law, the Prophets, and the Hagiographa” — gives us three clearly defined ideas, viz.: “The Law is the foundation of the whole revelation, the special discipline by which a chosen race was trained from a savage wilfulness to the accomplishment of its divine work. The Prophets portray the struggles of the same people when they come into closer connection with the kingdoms of the world, and were led to look for the inward antitypes of the outward precepts. The Hagiographa carry the divine lesson yet further, and show its working in the various phases of individual life, and in relation to the great problems of thought and feeling, which present themselves by a necessary law in the later stages of civilization.” Wescott, art. “Canon,” Smith’s Bib. Dict. Vol. I. p. 359.

THE LAW.

The Law, or Pentateuch, as one historical book, begins with the creation of the world and ends with the death of Moses. It is divided into five books in the Hebrew Mss. and in the oldest translations. The division is as old, at least, as the latest redaction of the Pentateuch, and probably older. The opinion that the division was the work of the Alexandrian translators is doubted by Keil and Bleek. In harmony with this division it has been termed “The five-fifths of the Law,” “*The five books of Moses*,” and by one word, the Latin transliteration of the Greek *ὁ πεντάτευκος*, “*the five-vol-*

umed book," "the Pentateuch" (Bleek, § 66). The title to each book in the Hebrew text is found in the initial word or words; in the Sept. by terms indicative of the contents or leading thought: as Genesis, generation or production, because it starts with the origin of the world; Exodus, because it starts with the departure of the Hebrews from Egypt; Leviticus, because it contains the ritual of worship, etc. In the English version, the titles are taken from the Vulgate. N.B. The title "The Five Books of Moses," which would indicate authorship, is of late date. It is not found in the Hebrew Bibles or Mss., nor in the Sept. or Vulgate.

I. PENTATEUCH.



I. GENESIS.

Chapters, 50.

§ 1. **Literary History of the Book.**—In the canons of the Jews and of the Christian Church, Genesis occupies its place at the head of the Pentateuch, and is reckoned as an unquestioned part of it. In Hebrew Mss. it is not reckoned as one of five books, but as one part of one book, the connecting *waw*, except in the case of Deuteronomy, binding the five parts into one whole. *Note.*—For modern criticism severing it into parts with various dates and authorship, see my “Lectures on Newer Criticism,” and for literature, “The Pentateuch; its Origin and Structure,” E. C. Bissell, App. Also, “Essays on Pentateuchal Criticism by Various Authors.”

§ 2. **Design of the Book.**—This has been tersely stated by T. J. Conant (Com. Preface) as follows: “The object of the book is to reveal to us the origin of the material universe; man’s origin and relation to God the Creator, and the equality of all men before him; the divinely constituted relation of the sexes; the divine institution of the Sabbath; the origin of moral and physical evil; the primeval history of the human race and the origin of nations; the selection of one as the depository of the sacred records and of the divine purpose

and method for man's redemption; the history of its ancestral founders and their relation to its subsequent history."

§ 3. Apparent Unity of the Book.—Whoever was the author or compiler of the book, its unity is very marked. Whether we divide it into twelve sections, as Murphy, — (1) Creation, Ch. I.–II. 3 *a*; (2) Man, II. 3 *b*–25; (3) Fall, III.; (4) The Race, IV.; (5) Line to Noah, V.–VI. 8; (6) The Deluge, VI. 9–VIII.; (7) The Covenant, IX.; (8) The Nations, X.–XI. 9; (9) Line to Abram, XI. 10–26; (10) Abraham, XI. 27–XXV. 11; (11) Isaac, XXV. 12–18 to XXXV. 29; (12) Jacob, XXXVI.–L., — or conform to the marked divisions of the Hebrew Text, where we find ten, as in the Ten Words of the Law, — viz.: (1) A History of the Heavens and the Earth; (2) of Adam; (3) of Noah; (4) of Noah's sons; (5) of Shem; (6) of Terah; (7) of Ishmael; (8) of Isaac; (9) of Esau; (10) of Jacob, — or analyze it still more summarily, and divide it into four parts, according to thought, — viz.: (1) Creation and the Fall, Chs. I.–III.; (2) The Fallen Race and its destruction, IV.–IX.; (3) The Race with a new trial, X.–XI.; (4) Initiatory steps for the divine selection of a race out of whom shall come the Redeemer of all races, — however we may divide the book, each portion conforms to a manifest purpose underlying and controlling the whole. Few books in the Bible preserve an integrity of idea so intact. Apparent diversions are but tributary streams to the main river.

§ 4. The Most Important Difficulties.—These may be classed under the general head of HARMONISTIC.

(a) A harmony between Chs. I.–II. 3 *a* and the claims of modern science. See —

- “Six Days of Creation” Lewis, Tayler.
 Bib. Sac. vols. 13, 14 Dana, J. D.
 “Testimony of the Rocks” Miller, Hugh.
 “The Two Records” Miller, Hugh.
 “Mosaic Six Days and Geology.” Bib.
 Sac. vols. 13, 14 Andrews, E. P.
 “Narrative of Creation in Genesis.” Bib.
 Sac. vol. 12 Means, J. O.
 “Creation; The Biblical Cosmogony in
 the Light of Modern Science” Guyot, A.
 “The first eleven Chapters of Gen. at-
 tested by their Contents.” Bib. Sac.
 vol. 22 Translation of Auberlen.
 “History of the Conflict between Religion
 and Science” Draper, J. W.
 “The Order of Creation” Gladstone, W. E., etc.
 “Reconciliation of Science and Religion” Winchell, A.
 “Scripture Doctrine of Creation” Birks, T. R.
 “Scripture and Science not at Variance” Pratt, J. H.
 “The Origin of the World according to
 Rev. and Science” Dawson, J. W.
 “Rev. and Science” Dawson, J. W.
 “Chain of Life in Geological Time” Dawson, J. W.

(b) A harmony between Ch. V. and any accredited chronology. See —

- Bib. Sac. vol. 30 Gardiner, F.
 Bib. Sac. vol. 15 Packard, J.
 Cyclopedias, under head “Chronology.”
 “The Patriarchal Dynasties from Adam
 to Abraham” Crawford, T. P.
 Bib. Sac. vol. 44 Schwartz, J.

(c) A harmony of the apparent discrepancies in the history of the flood, Chs. VI.–VIII. See —

“History of the Old Covenant” . . . Kurtz, J. H.
 Commentaries.
 Cyclopedias, article “Noah.”
 Bib. Sac. vol. 17 (universality doubtful).

(*d*) A harmony of Ch. XII. 10–20 and Ch. XX. and Ch. XXVI. 1–11; three stories or one? See Com. of Delitzsch and others.

(*e*) A harmony of Ch. XV. 13 and Ex. XII. 40. See Coms.

Other difficulties pertain chiefly to textual criticism, or such as are raised by Colenso. See his works and replies.

GENERAL LITERATURE.

- “Origin of Nations” Lenormant, F.
 “Origin of Nations” Rawlinson, G.
 “History of Ancient Egypt” Rawlinson, G.
 “Egypt and Babylon” Rawlinson, G.
 “Cuneiform Inscriptions of the Old Testament”. Schröder, E.
 “Emperors of Egypt” Brugsch-Bey, H.
 “Manners and Customs of Egypt” (last edition), Wilkinson, J. G.
 “Genesis and its Authorship” Quarry, J.
 “Hours with the Bible” Geikie, C.
 “Daily Bible Illustrations.” Edited by Porter, J. L. Kitto, J.
 “The Pharaohs of the Bondage and the Exodus” Robinson, C. S.
 “Abraham, Joseph, and Moses in Egypt” . . Kellogg, A. H.

THE MIDDLE BOOKS OF THE PENTATEUCH.

These are EXODUS, LEVITICUS, and NUMBERS, and are so named because they hold a unique and quite well-defined relation to each other, forming essentially one book. Genesis leads to it; Deuteronomy is a summary of it. Lange calls Exodus "the *prophetic* book of the theocracy"; Leviticus, "the *priestly* book"; and Numbers, "the *kingly* book, the book of the army, its preparations and marches, and service of the heavenly King." As a mnemonic, the division is helpful. See his General Intro. vol., Exodus and Leviticus.

2. EXODUS.

Chapters, 40.

§ 1. **Scope of Thought.**—The title in Hebrew, translated, is, "and these are the names," or briefly, "names," from the first words. The title of the Sept. is Ἐξοδος; of the Vulgate, Exodus. The book of Exodus continues the story of the sojourn of the Hebrews in Egypt, found in Genesis, and carries it on from their deliverance from Egyptian servitude to their national and theocratic organization.

§ 2. **General Analysis.**—It may be divided into two main divisions, HISTORY and LEGISLATION: History, Chs. I.–XVIII.; Legislation, Chs. XIX.–XL. Or, call-

ing the whole history, it may be summed up, as by Perowne, "into three clearly marked stages. First, we see a nation enslaved; next, a nation redeemed; lastly, a nation set apart, and through the blending of its religious and political life consecrated to the service of God." Smith's Bib. Dict., art. "Exodus."

§ 3. **Minuter Analysis.**—1. The oppression of the Hebrews in Egypt. Ch. I.

2. Birth, call, commission and beginning of the official work of Moses. Chs. II.—VI.

3. The ten plagues and the ordinance of the Passover. Chs. VII.—XII.

4. The escape from Egypt and journey to Sinai. Chs. XIII.—XVIII.

5. The Moral Law. Chs. XIX.—XX.

6. The Civil Law. Chs. XXI.—XXIV.

7. The Ceremonial Law, including the plan and building of the Tabernacle (with the episode concerning the first breach of the covenant, Chs. XXXII.—XXXIV). Chs. XXV.—XL.

§ 4. **Difficulties.**—(a) Duration of the sojourn in Egypt; *i.e.*, the reconciliation of Gen. XV. 13, 14 with Exodus XII. 35, 40, 41 and 1 Kings VI. 1 and Gal. III. 17. See "Old Covenant," Kurtz, J. H., vol. 2; "Chronology," Smith's Bib. Dict., appendix, Bartlett, S. C.

(b) The exact lineage of Moses. See Coms.

(c) The exact time of the departure from Egypt. See Coms.; O. T. Student, July, '88; Bible Com.

(d) A harmony between Chs. XX. and XXXIV. See Coms., Lange.

(e) What may be termed the Colenso criticism.

(f) The analogy between the supernatural events and the natural facts. See "Egypt and the Five Books of Moses," Hengstenberg, E. W.

(g) The exact route of the Hebrews from Egypt to Canaan. See "From Egypt to Canaan," Bartlett, S. C.; "Desert of the Exodus," Palmer, E. H.; "Kadesh Barnea," Trumbull, H. C.; "The Store-city and the Route of the Exodus," Naville, Edouard.

GENERAL LITERATURE.

- "Moses, the Lawgiver" Taylor, W. M.
 "History of the People of Israel" . . Ewald, H.
 "Moses, a Biblical Study" Oosterzee, J. J.
 "Ingersoll and Moses" Curtiss, S. I.
 "Harmony of the Egyptian and Mosaic
 Records" Methodist Quarterly, '80.
 "Mosaic Dispensation" Bampton Lectures, '56.
 "Signification of the Mosaic Tabernacle" } Christian Review, vol. 28;
 Ford, D. B.
 "The Representative System in the Con-
 stitution of Moses" Bib. Sac. vol. 15.
 "Humaneness of the Mosaic Code" . . Bib. Sac. vol. 19.
 "Ruling Ideas in Early Ages, and their
 Relation to O. T. Faith" Mozley, J. B.
 "Abraham, Joseph, and Moses in Egypt" Kellogg, A. H.
 "Remarks on the Mistakes of Moses" . Hastings, H. L.

3. LEVITICUS.

Chapters, 27.

§ 1. **Preliminary Remarks.**—1. The Hebrew title as translated is, "And he called." The translators of the Sept. gave the name Leviticus to the book, because it treats of the duties of the priests, the sons of Levi. In the Talmud (Bab.) it is called "The Law of the Priests," "Book of the Law of Offerings." Levites, as distinguished from priests, are mentioned but once, and that incidentally, Ch. XXV. 32, 33.

2. The connection between this book and Exodus, on one hand, and that of Numbers, on the other, is quite close. The close of Exodus gives us the erection of the Tabernacle, with its furniture, the cloud which covered it, and the Glory of Jehovah with which it was filled. Hitherto Jehovah had spoken from Sinai; henceforth he will reveal his will from the Tabernacle. The Book of Leviticus is chiefly occupied with the method of this revelation. The close of Leviticus gives much of the remaining legislation in the neighborhood of Sinai, and Numbers opens with the military census and matters preparatory to the march of the Hebrews from Sinai.

3. "The whole period between the setting up of the Tabernacle (Ex. XL. 17) and the final departure from Mount Sinai (Num. X. 11) was but one month and twenty days. Much of this was occupied by the events recorded in the earlier chapters of Numbers, especially the offerings of the princes on twelve days (Num. VII.),

which must have almost immediately followed the consecration of the priests and the Tabernacle (Num. VII. 1 with Lev. VIII. 10, 11), and the celebration of the second Passover (IX. 1-5), occupying seven days, and begun on the fourteenth day of the first month. All the events of Leviticus must therefore be included within less than the space of one month." *Introd. to Leviticus*, Lange, Gardner, Frederic.

4. For the theory of Bertheau and others, that all the laws of Moses are fashioned after the pattern of the Ten Words, each subject being treated with ten divisions, see "Leviticus," *Smith's Bib. Dict.*

5. Historical episodes characterize this book, as they do the other middle books.

§ 2. **Analysis.**—The book may be divided into two main parts:—

I. Laws for approach to God. Chs. I.—XVI.

II. Laws for continued communion with God Chs. XVII.—XXVII.

Part I. may be subdivided into laws of sacrifice, Chs. I.—VII.; an historical portion, Chs. VIII.—X.; laws of purity; and the day of atonement, Chs. XI.—XVI.

Part II. may be subdivided into laws of holiness on the part of the people, Chs. XVII.—XX.; laws of holiness on the part of the priests and offerings, Chs. XXI.—XXII.; and the sanctification of the feasts, Chs. XXIII.—XXV., with an historical portion, Ch. XXIV. 10-23. The concluding chapters (Chs. XXVI. and XXVII.) contain promises and threatenings, and rules concerning vows, things devoted, and tithes.

§ 3. **Difficulties.**—In this book they belong chiefly to the dismemberment theories of the Newer Criticism. The book finds its key in the Epistle to the Hebrews.

LITERATURE.

- “O. T. Theology” Oehler, G. F.
 “Concerning Sacrifices” Outram, W.
 Com., Introd. Murphy, J.
 “On the Origin of Sacrifice” Faber, G. S.
 “Inquiry into the Origin and Intent
 of Primitive Sacrifice” Davison, J.
 “Hebrews” Dissertation 2, Tholuck, A.
 “Old Covenant” Kurtz, J. H.
 “The Typology of Scripture” Fairbairn, P.
 “The Revelation of Law in Scripture” Fairbairn, P.
 “Pulpit Com.”
 “O. T. Com. for English Readers” Ellicott, C. J.

4. NUMBERS.

Chapters, 36.

§ 1. **Title.**— This book is so called from the Latin translation of the Sept. title (*ἀριθμοί* = Numeri), because it contains a census or muster-roll of the people, in Chs. I.–IV. and XXVI. By the later Jews it was named from the first word of the text “And he spake,” as indicating historical connection, or by the fifth word “In the Wilderness,” because of the location of the scenes recorded in it. It gives a history of the Hebrews from the second month of the second year from the departure from Egypt, to the beginning of the eleventh month of the fortieth year of their sojournings, — about thirty-eight years and nine months. Num. I. 1, and XXXVI. 13, and Deut. I. 3.

§ 2. **Analysis.**— Perowne (Smith’s Bib. Dict., art. “Numbers”) gives the following as a general analysis.

“1. The preparation for the departure from Sinai. Chs. I.–X. 10.

“2. The journey from Sinai to the borders of Canaan. Chs. X. 11–XIV. 45.

“3. A brief notice of laws given and events which transpired during the thirty-seven years’ wandering in the wilderness. Chs. XV.–XIX. 22.

“4. The history of the last year, from the second arrival of the Israelites in Kadesh till they reach ‘the plains of Moab by Jordan near Jericho.’ Chs. XX.–XXXVI.”

This may be subdivided thus :—

A. (a) The census of the twelve Tribes and their arrangement in the army. Chs. I.—II.

(b) The census of the Levites and the arrangement of their services in the Tabernacle. Chs. III.—IV.

(c) The purification of the camp by the removal of unclean persons from it. Ch. V.

(d) The consecration of the Nazarites. Ch. VI.

(e) The offerings by the heads of the tribes to the Tabernacle. Ch. VII.

(f) The consecration of the Levites. Ch. VIII.

(g) The celebration of the Passover. Ch. IX. 1—14.

(h) Rules for the movements of the army. Chs. IX. 15—X. 10.

B. (a) The departure. Ch. X. 11—35.

(b) The first murmuring, on account of the length of the way : punished by fire at Taberah. Ch. XI. 1—3.

(c) The second murmuring, for flesh instead of manna : punished by a pestilence. Ch. XI. 4—35.

(d) The third murmuring, of Aaron and Miriam against Moses : punished by the leprosy of Miriam. Ch. XII.

(e) The fourth murmuring, connected with the "evil report" of the spies sent to explore Canaan : punished by the threatened death of all who were twenty years old and upward, except Joshua and Caleb. Chs. XIII.—XIV. (See Ps. 90.)

C. (a) Some special laws concerning worship. Ch. XV.

(b) The fifth murmuring and rebellion of Korah and his company, with their punishment. Ch. XVI. 1—40.

(c) The sixth murmuring, that of the people against Moses and Aaron for the punishment inflicted on Korah and his company, their punishment, and the defence of Aaron as to the authority of his priesthood (episode of the red heifer. Ch. XIX.). Chs. XVI. 41–XIX.

D. (a) The seventh murmuring, for water, the unbelief of Moses, and its result upon him. Ch. XX.

(b) The eighth murmuring, because of the weariness of the way in encompassing Edom: punished by fiery serpents. Also events following, with songs from "the Book of the Wars of Jehovah." Ch. XXI. 1–20.

(c) A history of the events which took place in the plains of Moab. Ch. XXI. 21–XXXVI.

§ 3. **Difficulties.**—1. A harmony of Chs. I.–IV. and XXVI. See *Introd.*, Horne, "Old Covt.," Kurtz, J. H., and Coms.

2. An exact itinerary of the wanderings. See Bartlett, Trumbull, Horne, etc.

3. The historicity, age, and genuineness of the episode concerning Balaam. See "History of Balaam and his Prophecy," Hengstenberg, E. W.; "Bible Studies," Kalisch, M. M.; *Bib. Sac.*, vol. 3, Robbins, R. D. C.; *O. T. Student*, '85, Stebbins, R. P.

4. "The Book of the Wars of Jehovah." What were they?

LITERATURE.

Encyc. Brit., art. "Numbers," and other *Encycs.*

LITERATURE IN CONFIRMATION OF THE TRUTHFULNESS OF THE MIDDLE BOOKS.

"Hist. and Sig. of the Tabernacle" Atwater, E. E.
 "The Wonderful Tent" Randall, D. A.

- "Sinai and Palestine" Stanley, A. P.
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5. DEUTERONOMY.

Chapters, 34.

§ 1. **Title and Author.**—The later Jews name this book from the first two words of the Hebrew text, “These are the Words,” or shorter, “Words.” By some Rabbins it is called “The Repetition of the Law”; by others, “The Book of Reproofs.” The Sept., of which the Latin is the transliteration, gives our word Deuteronomy, *i.e.* Second Law, because it contains a restatement of many of the laws which Moses had previously given to the people. In the Hebrew text there is no connecting *waw*, as is the case with the other books of the Pent.; indicating that the legislation for the Hebrews was substantially closed, and that this book might properly be looked at as a *resumé* or conclusion of Hebrew history prior to the occupation of Canaan.

Tradition, Jewish and Christian, assigns the authorship of the book to Moses; and the date to the close of his life. Many modern conservative critics adhere to this opinion; but the Newer Criticism, reasoning from peculiarities of style, supposed anachronisms, and discrepancies, assigns it to an unknown author in the time of Josiah, B.C. 621. See Lange, Deut., Introd. and Appendix; Smith’s Bib. Dict. art. “Deut.”; “People’s Book”; “The Pent.: Its Origin and Structure,” Bissell, E. C.; Cyclopedias and Coms.

Whoever the author, the book is very noticeable for

unity of plan. Summarily, it might be called Moses' Farewell Addresses.

§ 2. **Analysis.**—1. First address of Moses, in the plains of Moab, shortly before his death, giving a *resumé* of the last forty years in the history of the people, with exhortations to fidelity to their sacred calling as a nation, and warnings and threatenings in case of disobedience, Chs. I.–IV. 40; (Episode, the selection of three cities of refuge on the east of the Jordan, IV. 41–43).

2. Second address, including the repetition of the Decalogue, the centralization of worship at one altar (Ch. XII.), the emancipation of Hebrew slaves, the rights of priests and Levites, etc., in substance a repetition and commentary upon the moral, ceremonial, and civil laws of the Middle books. Chs. IV. 44–XXVI.

3. Third address, which may be briefly called "The Blessing and the Curse," with the attending circumstances. Chs. XXVII.–XXX.

4. Close of the life and activity of Moses, including the consecration of Joshua. Chs. XXXI.–XXXIV.

§ 3. **Difficulties.**—1. These are chiefly those presented by the Newer Criticism. See appendix of "The Pent.: Its Origin and Structure," Bissell, E. C., for literature.

2. A harmony of the laws as found in the Middle books and those of Deut. as to occasion and language, starting questions concerning Divine inspiration.

3. The last chapter (XXXIV.) is doubtless the work of some other writer than Moses, as it records his

death. Critics vary. For centuries it has been a bone of contention. Conservatives think it the work of Joshua or Eleazar; some that it is the introductory chapter to the Book of Joshua.

II. EARLIER PROPHETS.



I. JOSHUA.

Chapters, 24.

IN the Hebrew Bible, Joshua stands at the head of a series of books designated the "Earlier Prophets," including, with Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings. They are so called by the Massorites partly because Jewish tradition deemed them the work of the prophets, and partly because they recount largely the deeds of prophets. Each book, however, must be tested by itself as to age and authorship. They cover the period of Israelitish history, summarily stated as follows: (1) The rule of Joshua and the elders who succeeded him. (2) The rule of native kings. (3) The rule of foreign invaders.

§ 1. **Author.** — The Book of Joshua is so named, not from its author, but as a history of the exploits of its chief hero. It is so closely connected in narrative with the close of the Pent. that the later criticism deems it a part of one whole, with the title Hexateuch. Tradition, Jewish and Christian, assigns its authorship to Joshua. By modern critics it is assigned to Eleazar, or one of the elders, Samuel, Jeremiah, or some unknown writer after the Babylonian captivity. As to the traditional view, it is argued in *favor* of it, —

(a) That Joshua was well qualified for such a work, would be specially interested in preserving the facts in the history of his people, and would naturally record them or cause them to be recorded.

(b) That according to Ch. XXIV. 26, he wrote an account of "The Covenant" at Shechem, and placed it in "The Book of the Law."

(c) That his special intercourse with Jehovah, and with the Captain of Jehovah's Hosts, implies a record by himself or from his lips.

(d) That the two addresses (Chs. XXIII.—XXIV.) seemingly require documents of his own or of his dictation.

(e) That Ch. VI. 25 implies at least a contemporary writer, and so does Ch. V. 1 and 6, if the K^ethibh is the correct reading. See Imperial Dict., Fairbairn, art. "Joshua," for other arguments on this side.

Against this view. (a) That Ch. XXIV. 29-32 is evidently by a later hand.

(b) That Ch. XV. 18-20, cf. Judges I. 10-15, referring to the capture of Hebron and Debir, unless it refers to one and the same event, implies a later hand.

(c) That the capture of Laish by the warriors of Dan implies a later hand. Cf. Josh. XIX. 47 with Judges XVIII. 7 sq.

(d) That the remark that "the Jebusites dwell with the children of Israel at Jerusalem," implies a later hand. Cf. Josh. XV. 68 with Judges I. 8.

Remark 1.—Keil gives the following passages as evidence that the book is to be dated as early as the beginning of the reign of Saul.

Ch. XVI. 10; cf. I Kings IX. 16. Canaanites still in Gezer.

Ch. XV. 63; cf. 2 Sam. V. 6-9. Expulsion of the Jebusites.

Ch. IX. 27; cf. 2 Sam. XXIV. 18-21 and 1 Chron. XXI. 18 sq. and XXII. 1 sq., *i.e.* prior to the temple.

Ch. XI. 8; cf. XIX. 28 and XIII. 4-6, as to Sidon and Tyre before David's time.

Remark 2.—Most conservatives deem the book the work of Joshua or of one of his contemporaries, with sundry additions by a compiler or redactor.

Keil and Bleek in their Introductions give the substance of the late discussions on the subject. Kuenen's "The Hexateuch" (translation) contains his latest opinions on the subject.

§ 2. **Design of the Book.**—This is, says Keil, "to furnish historical evidence that Joshua, by the help of God, faithfully performed the work to which the Lord had called him, and by the side of that to show how, in fulfilling the promises which he gave to the patriarchs, God drove out the Canaanites before Israel, and gave their land to the twelve tribes of Jacob for a permanent inheritance." Com. p. 2.

Remark.—For Joshua as a type of Christ, see "An Exposition of the Creed," Pearson, J., *in loco*.

§ 3. **Contents of the Book.**—*General Analysis.*

1. The Conquest of Canaan. Chs. I.-XII.
2. The Division of Canaan. Chs. XIII.-XXI.
3. The Farewell of Joshua. Chs. XXII.-XXIV.

Minuter Analysis.

Under I. A. THE PREPARATION.

(a) Summons to the War. Ch. I.

(b) Mission of the Spies to Jericho. Ch. II.

B. CROSSING THE JORDAN.

(a) The Divine guidance and memorial at Gilgal. Chs. III.-IV.

(b) The consecration of Circumcision and instructions for the capture of Jericho. Chs. V.-VI. 5.

C. THE CONQUEST OF SOUTHERN AND CENTRAL CANAAN.

(a) Jericho. Ch. VI. 6-27.

(b) Ai. Chs. VII.-VIII.

(c) The battle of Beth-horon and its results. Chs. IX.-X.

D. THE CONQUEST OF NORTHERN CANAAN.

(a) The northern league. Ch. XI.

(b) Review of the conquest. Ch. XII.

Under II. A. DIVISION OF EASTERN CANAAN.

(a) Distribution of the land to Reuben, Gad, and half-tribe of Manasseh. Ch. XIII.

(b) Continuation of the same, and the assignment of the possession of Caleb. Ch. XIV.

B. DIVISION OF WESTERN CANAAN.

(a) For the tribe of Judah. Ch. XV.

(b) For the tribes of Ephraim and Manasseh. Chs. XVI.-XVII.

(c) For the remaining tribes and the possession of Joshua. Chs. XVIII.-XIX.

C. (a) The selection of the cities of Refuge and of the priestly and Levitical cities. Chs. XX.-XXI.

Under III. A. THE RELEASE OF THE EASTERN TRIBES FROM THE DEMANDS OF THE WAR.

- (a) The departure. Ch. XXII. 9.
 (b) Settlement of a bitter controversy. Ch. XXII.
 10-34.

B. THE FAREWELLS OF JOSHUA AND HIS DEATH.

- (a) First address. Ch. XXIII.
 (b) Second address, and conclusion of the book. Ch.
 XXIV.

§ 3. **Difficulties.** — 1. The destruction of the Canaanites. Moral right. See Introduction to Bible Com., Lange; Keil, Bleek; "Introduction to Pent.," Hävernick; "The Right of the Israelites to Palestine," Hengstenberg, E. W.; "Lectures on the Pent.," Graves, R.; "The Typology of Scripture," book 3, Fairbairn, P.; "History of the Jewish Church," vol. 1, Stanley, A. P.; "Ruling Ideas in Early Ages," Mozley, J. B., Lectures 4 and 11.

2. Exposition of Josh. X. 9-14. See "Introduction to the O. T.," Davidson, S. "History of Israel," Ewald, H.; "An Apology for the Bible," Watson, R.; Biblical Repository, vol. 3.; Bib. Sac. vol. 14.

LITERATURE.

For this, which is very full, especially in the geography of Palestine, consult Smith's Bib. Dict. art. "Palestine," and Lange's Introduction to Joshua.

Note. — A careful study of Joshua gives the fount for the truthful study of the history of the Jews. Mosaism is here centralized and set in operation. But for how short a time?

2. JUDGES.

Chapters, 21.

THIS book is so called because its main purpose is to record the deeds of some thirteen men, who, as military heroes in special emergencies, won for the Israelites deliverance from the oppression of the hostile nations upon their borders. It covers a period of 300 or more years, some say more than 400 years, and includes events from the death of Joshua to the priesthood of Eli. It is an important link in the history of the people, especially as showing the chaotic condition into which they fell after their great leader was taken from them. How soon the theocratic element essentially lost its power over them, and to what degree the theocratic ceremonialism was preserved through these troublous times, it is impossible to say; but as the book is chiefly confined to very brief accounts of marked restorations, we may perhaps assume that there was "a holy seed which is the substance thereof" (Is. VI. 13), which continued to exist and often produced its legitimate fruit. Caspell (Lange) says: "As the periods of servitude are characterized as times of apostasy, while those of independence are represented as times of order, it is not unimportant to observe that apostasy prevailed during but one-third of the time described."

§ 1. **Author and Date.** — As to authorship we are left to conjecture, with little probability of a satis-

factory conclusion. The Talmud assigns it to Samuel, and Keil accepts this view as so far true that it may be the product of one of his disciples written at his request. He thinks from Ch. I. 21, that it must have been written before the capture of Jerusalem, and, therefore, during the first seven years of the reign of David. Many agree with him. If unity of authorship can be maintained, this view would have much in its favor. Others ascribe it to Phinehas (Judges XX. 28), Hezekiah, Jeremiah, Ezekiel, and Ezra. Whoever was the author, it is evidently a book of annals, gathered from various documents, and compiled with a moral rather than with an exact historical purpose. This is evident from the two episodes (Chs. XVII.—XXI.) which belong historically to a period soon after the death of Joshua, and are the key to the moral condition of the people, of which the rest of the book is the fuller development. If written in the reign of David, the date would be between 1042 and 1023 B.C.

§ 2. **The Chronology of the Book.**—This is hopelessly obscure. See, for the conservative view, Keil's Introduction, in loco. For another, Bleek's ditto. See also Bible Com., Preface, and Cassell's able introduction in Lange. Also "The Chronology of the Period of the Judges," O. T. Student, Jan. 1884, W. J. Beecher.

§ 3. **Contents.**—The book is divided into *three parts*:—

1. An Introduction, or rather Introductions, apparently designed to connect the history with that given in the Book of Joshua. Chs. I.—III. 7.

(a) Describes the condition of the Israelites immediately after the death of Joshua. Chs. I.–II. 10.

(b) A more formal introduction connecting closely with Part 2, describing the relapse of the people into idolatry, and the consequent deliverance into the power of their enemies. Chs. II. 11–III. 7.

2. The history of the Judges. Chs. III. 8–XVI.

(a) The servitude of the tribes east of the Jordan to the king of Mesopotamia, and their release by Othniel. Ch. III. 8–11.

(b) The servitude of the Israelites to the king of Moab, and their rescue by Ehud, and their deliverance from the Philistines by Shamgar. Ch. III. 12–31.

(c) The servitude of the northern tribes to Jabin, and their deliverance by Deborah and Barak, including the song of Deborah. Chs. IV.–V.

(d) The servitude of the eastern and northern tribes, and their rescue by Gideon. Chs. VI.–IX.

(e) The judgeships of Tola and Jair, the oppression of the Ammonites, the rescue by Jephthah, and the administration of Ibsan, Elon, and Abdon. Chs. X.–XII.

(f) The servitude of the Israelites to the Philistines, and their rescue by Samson. Chs. XIII.–XVI.

3. Two Episodes. Chs. XVII.–XXI.

(a) The idolatry of Micah and of the tribe of Dan. Chs. XVII.–XVIII.

(b) The crime of Benjamin in defending the infamous deed at Gibeah, and the terrible internecine war which almost extinguished the tribe. Chs. XX.–XXI.

§ 4. **Difficulties.**—1. An adjustment of the two introductions.

2. An adjustment of the chronology of the book with I K. VI. 1.

3. The relation of the event mentioned in Ch. I. 21 to the date of the book.

4. A question whether the rule of the Judges was in some cases contemporaneous or in all cases consecutive. The answer relates to the date of the history as recorded.

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3. 1 AND 2 SAMUEL.

Chapters: 1 Sam., 31; 2 Sam., 24.

§ 1. **Titles and Division.**—The two Books of Samuel, like the two Books of Kings, were originally an undivided whole. (N.B. The Massoretic note at the close of the 2d Book in the Hebrew Bible, giving the number of verses, treats them as one.) The Sept. deeming the Book of Samuel and the Book of Kings to be a complete history of the kingdom from its foundation to its fall, divided the work into four books and called them “Books of the Kingdoms” (*βίβλοι βασιλείων*). Jerome, in the Vulgate, followed this division, changing the title from “Books of the Kingdoms,” to “Books of the Kings” (*Libri Regum*). This division was first introduced into printed Hebrew Bibles by Bombay, printer in Venice, in 1518.

§ 2. **Meaning of the Title.**—The title “Samuel” does not mark authorship, but like the titles Joshua, Ruth, Esther, indicates the leading actor in the events of the book. He was the chief agent in establishing the kingdom of Israel, and in guiding the chosen people, in the crisis of a transition from the rule of the judges to that of a king. The book begins with an account of his birth, and closes with the reign of the king whom he anointed. It covers a period of about 125 years, 1140–1015 B.C.

§ 3. **Author.** — Unknown. A late Jewish tradition assigns it to Samuel. This could only apply to the first twenty-four chapters of the first book, inasmuch as Ch. XXV. 1 records his death. It is generally admitted that the book is a compilation from various sources, but the compiler is unknown.

§ 4. **Sources.** — (a) Probably contemporary prophetic histories. The compiler of the Chronicles specially names as the original authority for the reign of David, "the chronicler, or words of Samuel the seer" (סֵפֶר שְׂמוּאֵל הַרְבִּי), of "Nathan the prophet" (נְבִיא), and of "Gad the seer," (סֵפֶר גַּד), 1 Chron. XXIX. 29. Similarly, for the reign of Solomon he names "Nathan the prophet," 2 Chron. IX. 29. If this view be correct, then Samuel might be the historian of his own lifetime, and Nathan and Gad the historians of the portions which cover the reign of David.

(b) "THE CHRONICLES OF KING DAVID" (1 Chron. XXVII. 24) may have been consulted, giving the formal summaries of wars, and lists of officials, 2 Sam. VIII. 1-15; VIII. 16-18; XX. 23-26; XXIII. 8-39.

(c) THE NATIONAL POETIC LITERATURE WAS EMPLOYED. Song of Hannah, 1 Sam. II. 1-10. David's lament for Abner, 2 Sam. III. 33-34. David's thanksgiving, 2 Sam. XXII.; cf. Ps. XVIII. The last words of David, 2 Sam. XXIII. 1-7. These were preserved in oral or in written form; which, is uncertain.

§ 5. **Date.** — (a) The language points to an early date. It is pure Hebrew, free from Aramaisms and late forms.

Constructions, such as are found in Kings, are not found in Samuel.

(*b*) Some time after the events recorded, however, *e.g.* the explanation of archaic terms, 1 Sam. IX. 9; reference to obsolete customs, *e.g.* 2 Sam. XIII. 18, Gen. XXXVII. 3, 23; the frequent formula — “unto this day” — *e.g.* 1 Sam. V. 5, 2 Sam. IV. 3, etc.

(*c*) After the death of David, since the whole length of his reign is mentioned (2 Sam. V. 5), and according to the Sept. there are two allusions to the reign of Rehoboam, — 2 Sam. VIII. 7 and 2 Sam. XIV. 27. And, if we do not accept these additions, the mention of the king of Judah (1 Sam. XXVII. 6) seems to presuppose the division of the kingdom into northern and southern as having already taken place. There is nothing which points to a later date, when carefully considered, though the critics affirm that there is, even to as late as 622 B.C.

Note. — The canonicity of the book is unquestioned. For textual difficulties, see Introductions. The two most important manuscripts of the Sept. containing the Book of Samuel are the Alexandrian (*A*) of the fifth century, now in the British Museum, and the Vatican (*B*), assigned to the fourth century, now in the Vatican library in Rome.

§ 6. **General Analysis.** — There are three main divisions: —

(1) History of Samuel, as the restorer of the theocracy and founder of the kingdom of Israel. 1 Sam. I–VII.

(2) The history of Saul and his reign until his death. 1 Sam. VIII.–XXXI.

(3) The history of the government of David. 2 Sam. I.—XXIV.

§ 7. **Messianic Purpose of the Book.** — “The Messianic character of the Book of Samuel is one of its marked features. The central figure of the book, David, is also the central figure of Messianic prophecy; the man, who, most of all O. T. personages, in his life, experiences, and character, sums up the life of the servants of God, and thus represents the great Head of them all. It is in this book that the three elements of the Jewish state, the prophetic, priestly, and kingly offices, are first fully established, and not only fix the development of typical Israel, but set forth the functions of the anointed Leader of the true Israel.” Lange, Introduction, Toy, C. H.

§ 8. **Difficulties.**— 1. Adjustment of the chronology of the book. See Introductions, Cambridge Bible for Schools, Kirkpatrick, A. F., “Books of Samuel,” Smith’s Bib. Dict., Bible Com.

2. Adjustment of the variations between the Hebrew and Greek texts, *e.g.* 1. Sam. Chs. XVII. and XVIII. See Introductions and Lange.

3. Adjustment of apparent discrepancies, *e.g.* 1 Sam. XXIII. 19, XXIV. 22, and Ch. XXVI. See Introductions, Keil, Bleek, Lange’s Com.

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4. 1 AND 2 KINGS.

Chapters : 1 Kings, 22 ; 2 Kings, 25.

§ 1. **Title.**—The name “Kings” is given to these books from their contents, and to distinguish them from the other books of this group. Originally they are supposed to have been one book, the division into two first appearing in the Sept. The two should be studied as one, and will thus be found to give a connected history from the reign of Solomon to the Babylonian Captivity.

§ 2. **Date.**—Not earlier than 562 B.C., if unity of authorship is admitted. At the close of the book it is stated that King Jehoiachin was carried to Babylon (599 B.C.), and was a prisoner there thirty-seven years, and hence the events recorded bring us to the date above named. That the author wrote later than the Return from the Exile (536 or 538) seems hardly credible, inasmuch as no reference to that event, so joyful and so important, is mentioned. The first notice of it is in Ezra, Ch. I. The composition of the book, if by one and the same author, must, therefore, be placed between 662 B.C. and 536–8 B.C., or in the second half of the period of the Exile.

§ 3. **Author.**—Unknown. Jewish tradition, Jeremiah. Much can be said in favor of this from the possibility, the analogy of style, and the fact that the last chapter of Kings and the last chapter of Jeremiah so closely coincide in thought and language.

This view is maintained by A. C. Hervey, Smith's Bib. Dict., and Bible Com. Others (Bleek) deem it the work of Baruch, the amanuensis of Jeremiah. Others assign it to Ezra. Keil thinks it is the work of some citizen of Judah in Babylon during the Exile.

§ 4. **Sources.**—The author cites only three sources under these titles, viz. : "The Book of the Acts of Solomon," 1 Kings XI. 41; "The Book of the Chronicles of the Kings of Judah," 1 Kings XIV. 29 sq.; and "The Book of the Chronicles of the Kings of Israel," 1 Kings XIV. 19 sq. These seem to have been separate works, current in the author's time. The authors of these books are supposed to have been prophets, contemporaneous with the kings whose annals they give, such as Nathan, Ahijah, Iddo, Isaiah, etc. This opinion is maintained from parallel accounts in the Chronicles. The sections of the book pertaining to the lives and acts of Elisha and Elijah were probably drawn from some monograph. The whole book is a book of annals, showing honesty in the use of materials well known at the time, and probably preserved in the royal archives.

§ 5. **Unity and Independence of the Book.**—Keil says: "Although the Books of Kings are for the most part extracts from more copious annals, yet they are not a compilation from various writings which are partly contradictory; they are the labored production of one author, upon a peculiar plan, whose internal unity is clear, as much from the symmetry of the representation as from the unity of the language." Introduction, *in loco*. So Bleek.

§ 6. **The Design of the Book.**—As sacred history, the key of the book is found in the Messianic passage, 2 Sam. VII. 12–15. This is as clearly the design of the book as the alleged Messianic purpose of the Chronicles. There through the line of Judah the theocratic kingship of the house of David is kept historically distinct; here the promise to David and the threatenings in case of apostasy on the part of his descendants, yet securing the preservation of that line, are apparent on every page. Doing right in the sight of Jehovah, doing evil in the sight of Jehovah, walking in the footsteps of David, sinning after the sin of Jeroboam, son of Nebat, are the keys which unlock the secret of the rise and fall of the Jewish Empires.

§ 7. **Contents.**—The history extends over a period of about 453 years; reckoning from Solomon's accession to the throne, 1015 B.C. (usual chronology), to the supplementary notice concerning the liberation of Jehoiachin, and perhaps a little later, about 562 B.C. It covers the whole history of the Israelitish monarchy, except the reigns of Saul and David, during its time of power and its period of decay and ruin; with its dominion from the Euphrates to the Mediterranean and the border of Egypt, reduced to a wretched remnant of territory subject alternately to Egypt and Assyria, 1 Kings IV. 21.

It may be divided into three parts.

Part 1. The history of the undivided kingdom under Solomon. 1 Kings I.–XI.

Part 2. The history of the divided kingdoms to the

fall of the kingdom of Israel. 1 Kings XII.—2 Kings XVII.

Part 3. The history of the kingdom of Judah to the Babylonian Captivity. 2 Kings XVIII.—XXV.

§ 8. **Difficulties.**—These are chiefly chronological, especially in harmonizing the dates of different dynasties with similar accounts in the Chronicles and with the contemporaneous Assyrian chronology. The divergencies are not very large, the harmony possible on the whole by various hypotheses; but minute exactness, by the Hebrew Text as we have it, and the Sept. as an aid, seems impossible. As yet no satisfactory solution has been found. The article “Kings” in Smith’s Bib. Dict. gives the facts quite fully.¹ The introduction to the Bible Com. gives much historical confirmation from recent Assyrian and Egyptian researches. See also “The Ancient Empires of the East,” Sayce, A. H.; “Ancient Monarchies,” Rawlinson, G.; “By-paths of Bible Knowledge,” 8 vols., Plumptre, E. H.; “Cuneiform Inscriptions,” Schrader, E.; “Assyrian Inscriptions in their Bearing on O. T. History,” Plumptre, E. H.; The Expositor, 2d Series, vols. 1, 2, 4; “The Assyrian Eponym Canon and the Chronology of the Bible,” O. T. Student, June, ’86, Badger, L. F.; “The Book of Kings in Modern Criticism,” O. T. Student, May, ’86, Schodde, G. R.; Bib. Sac. vol. 44, Schwartz J.

¹ The statement of Hervey in Smith’s Bib. Dict. is very strong, but is worthy of consideration. He says, “The present text (*i.e.* Heb. Text), contains what are either conflicting calculations of antagonistic chronologists, or errors of careless copyists, which no learning or ingenuity has ever been able to reduce to the consistency of truth.”

III. LATER PROPHETS.

THESE, as arranged in the Hebrew Bible, comprise two groups, (*A*) The Greater Prophets, (*B*) The Lesser Prophets.

A. THE GREATER PROPHETS.

These are so called, not as an index of rank, but as an index of length. Included in this group are Isaiah, Jeremiah, and Ezekiel.

I. ISAIAH.

Chapters, 66.

§ 1. **The Author.**—Of Isaiah we know that he was the son of Amoz, Ch. I. 1; 2 Kings XIX. 2; XX. 1, that his residence was probably in Jerusalem, Ch. VII. 3 sq.; XXII. 1 sq., that he was a married man, Ch. VII. 3; VIII. 3, 18, and had several sons, that he was divinely called to his work as a prophet, Ch. VI., that he was the author of a sketch of Uzziah's reign, 2 Chron. XXVI. 22, and of the reign of Hezekiah, 2 Chron. XXXII. 32, and that the events of his life as given in 2 Kings XV.–XIX. include the capture of Samaria by Tiglath-Pilezer, Shalmanezzer, and Sargon (Assyrians) during the reign of Ahaz, and the attack of Sennacherib upon Jerusalem, during the reign of Hezekiah. See

“History of the Jewish Church,” Stanley, A. P.; Smith’s Bib. Dict.; “An Ideal Biography of Isaiah,” Plumptre, E. H.; Expositor, vol. 5, 2d Series; “Isaiah, his Life, and Times,” Driver, S. R.

§ 2. **Chronology of his Prophecies.** — According to the superscription (Ch. I. 1) they were given during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. If the superscription were intended to cover the whole book, then, according to the current chronology, his prophecies were uttered within the reign of Hezekiah, or prior to 698 B.C., the date of Hezekiah’s death. Uzziah, the first named king, died about 759 B.C. Subtracting the date of the former from that of the latter, we have from death to death a ministry of sixty-one years. Assuming that he was twenty years old at the beginning of his ministry, he would have been eighty years of age at the death of Hezekiah. Some think that his prophetic life extended into the reign of Manasseh, and that he died a martyr’s death. For this there is a Talmudic tradition, and the statement of Justin Martyr, “Dialogues with Trypho,” p. 349. That he lived later than the death of Hezekiah is perhaps implied in 2 Chron. XXXII. 32. His prophetic life, therefore, was sufficiently long to cover what is called the “Earlier Prophecies” (Chs. I.–XXXIX.), and the “Later Prophecies,” so called, Chs. XL.–LXVI.

If the superscription was intended merely as a heading to the “Earlier Prophecies,” the date of the “Later Prophecies” is left in uncertainty. They belong to the canon, however, and must antedate 200 B.C.

§ 3. **Unity of the Book as to Authorship.**—The book has been assigned by Ewald to seven authors, and by others to many more. See “The Prophecies of Isaiah,” Cheyne, T. K., vol. 2, Essays 1, 2, 6.

For Unity of Authorship, it is urged that there are both external and internal evidences.

External Evidence—

(a) Tradition, Christian and Jewish, *e.g.* Ecclesiasticus XLVIII. 24, 25, covering both parts; Josephus, Antiquities, XI. 1. § 2, ditto, Jewish Synagogue; use of language by later prophets, *e.g.* Jer. X. 1–16, cf. Is. XL.–XLV.; Jer. L.–LI., cf. Is. XIV.; Zeph. II. 15, cf. Is. XLVII. 8; Zeph. III. 10, cf. Is. XVI. 1. and LX. 4. See Bible Com., “Authenticity of Isaiah vindicated,” Smith, R. P.

(b) Quotations in the N. T.—about 117 of them; and they are nearly equally divided between the so-called earlier and later prophecies. See “Quotations in the N. T.,” Toy, C. H.; Introductions.

Internal Evidence—

(a) Similarity of style. Granted by all critics. See “Monthly Interpreter,” April, '86, Rawlinson, G.

(b) Technical expressions common to both, *e.g.* “The Servant of Jehovah,” “The Holy One of Israel,” peculiar to Isaiah.

(c) Hymns as attached to prophecies, common to both and peculiar.

(d) The infrequency of visions, one in each. Chs VI. and LXIII.

(e) The infrequency of symbolical representations. Chs. VIII., XX., and Ch. LXII. 6.

Against Unity of Authorship, it is urged by conservatives as well as by rationalists, that in the book there are at least two authors, a genuine and a pseudo-Isaiah. Their main contention is that the book was not written in the form in which we now have it, but that it is composed of various addresses of the prophet, with additions in his spirit, put in their present form by his disciples, to which some writer unknown, later than Ezekiel, appended the last twenty-seven chapters. Their reasons are:—

(a) That the standpoint of the writer is the Babylonian Exile. He sees his own cities in ruin. Ch. LXIV. 10, 11.

(b) That he names the future deliverer, Cyrus (*post eventum*). Ch. XLIV. 28 and XLV. 1; cf. 1 Kings XIII. 2.

(c) That the style and mode of representation in the Later Prophecies differ from those in the former (more flowing).

(d) That the Talmud places Isaiah after Ezekiel, implying a later time than Isaiah for at least the Later Prophecies. See Bleek, vol. 1, p. 36. It seems to be an arrangement on technical grounds.

(e) That the book is not prophecy *per se*, but historical.

The bulk of these objections pertains to the possibility of a revelation which gives antedated history.

§ 4. **General Analysis.**—Omitting that of Chs. I.—XXXIX., Chs. XL.—LXVI. may be divided for practical purposes as follows :—

Theme, the Promised Redemption to the People of God.
—This is unfolded in the first division by a comforting comparison between Jehovah and idols, and between the chosen Israel and outside peoples. Chs. XL.—XLVIII. Thought, Jehovah's ability and willingness to execute His purpose.

In the second division the theme is unfolded by a comparison between the selected suffering Messiah and his subsequent glory, as indicating the medium for the execution of his purpose. Chs. XLIX.—LVII.

In the third division it is unfolded by a comparison between the destiny, present and future, of those who welcome Messiah and identify themselves with him, and those who reject him. Chs. LVIII.—LXVI.

Summarily, there are three leading thoughts, viz., Redemption Promised, Redemption Provided, Redemption in its Results.

§ 5. **Style.**—Ewald says : “ Among the other prophets, each of the more important ones is distinguished by some one peculiar talent ; in Isaiah, all kinds of talent and all beauties of prophetic discourse meet together, so as mutually to temper and qualify each other ; it is not so much any single feature which distinguishes him as the symmetry and perfection of the whole.

Note.—Key-Words : 1. The name of the prophet, “ JEHOVAH (is) SALVATION,” Is. VIII. 18. 2. Shear-Jashub, “ A REMNANT SHALL RETURN,” Is. VII. 3, X. 22.

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2. JEREMIAH.

Chapters, 52.

§ 1. **The Prophet and his Surroundings.** — The name of this prophet, “Jehovah’s exalted one,” or “Jehovah is exalted,” is somewhat significant. His life and work belong to the period of his people’s decay and ruin. The Jews of the Southern Kingdom were under the ban of Jehovah, doomed to exile, and he was the one raised up to warn them and guide them in their perilous condition. His book, narrative and prophecy, gives a more vivid picture of the condition of the people at that time than any historical book of the Old Testament. Hence, in the interpretation of the book, familiarity with his times is a prime requisite. (For a graphic and full narrative of this period, see “History of the Jewish Church,” Stanley, A. P., vol. 2, sec. 40.)

These items are worthy of consideration:—

(a) His birth-place, Anathoth (Ch. I. 1 and XXIX. 27), a priestly town of the tribe of Benjamin, about four miles northeast from Jerusalem.

(b) His priestly descent, the son of Hilkiah, a priest, Ch. I. 1.

(c) His call to be a prophet when a young man, in the thirteenth year of King Josiah (about 628 B.C.), Ch. I. 2, 6, 7.

(d) The *time* of his prophecies, embracing at least forty years. The period included in Ch. I. 3 takes in the last eighteen years of the reign of Josiah, the three

months of Jehoahaz, the eleven years of Jehoiakim, the three months of Jehoiachin, and the eleven years of Zedekiah.

(e) His prophecies as pertaining to surrounding nations as well as to his own people, Ch. I. 10. In this respect unlike the prophets Elijah and Elisha.

(f) His prophecies, many of them, as given under the peculiar circumstances of these several reigns, and therefore to be interpreted from their individual, historical standpoint.

(g) The finding of the Book of the Law in the eighteenth year of the reign of Josiah, by Hilkiyah the high priest (2 Kings XXII.), (621 B.C.), on which the reformations of Josiah were based, undoubtedly giving him the text-book from which he preached his sermons to the royal house and the people. (See his use of Deut. in passages collected by Keil.)

(h) The last scriptural account of him as found in Ch. XLIV. 1, his last prophecy as recorded, uttered "between the arrival in Egypt (about 585 B.C.) and the fulfilment (not earlier than 572 B.C.)."

(i) His contemporaries.

(a) Prophets: Ezekiel, Zephaniah (?), Daniel (?) (Daniel I.).

(β) Kings: Nabopolassar and Nebuchadnezzar of Babylonia; Pharaoh-Necho and Pharaoh-Hophrah of Egypt.

Note.—In studying Jeremiah it is well to bear in mind that the end of the Southern Kingdom, with which his prophecies have so much to do, came, according to the current chronology, 450 years after the beginning of the reign of David, 387 years after the seces-

sion, and 138 after the overthrow of the Northern Kingdom.

§ 2. **Character and Style of the Book.**—Jeremiah may be termed the unterrified preacher of righteousness to a sin-smitten people. He has been likened to Cassandra, the Trojan prophetess; Phocion, the rival of Demosthenes; and to Dante, protesting in vain against the coming judgments. His style is unadorned, repetitious, showing familiarity with previous prophets, and marked with pathos. As Umbreit says, "He is certainly the greatest poet of desolation and sorrow, because he most deeply feels them."

§ 3. **Contents of the Book.**—As the book now is, any effort to arrange its prophecies chronologically, is fruitless, for, says Streane (Camb. Bib.): "Prophecies uttered in the reign of Zedekiah occur in the midst of those that relate to Jehoiakim. The Jewish captives carried to Babylon by Nebuchadnezzar are addressed in words of comfort, several chapters earlier than the announcement made to Jehoiakim that the event is imminent, while the prophecies which chiefly form the later portion of the book and relate to foreign nations (Chs. XLVI.—LI.) were most or all of them delivered before the final overthrow of the city and kingdom." (Introd., p. 80.) The order, whatever there is, must therefore be the order of subject-matter. And the internal evidence seems to be that the prophet wrote, or caused to be written by his scribe, groups of prophecies as he uttered them, or afterwards, and that they were compiled possibly at least by himself, more prob-

ably by another. See on this, Bleek and Keil, for differing opinions. Horne is very full. As to an analysis, see Intros.

§ 4. **The Hebrew Text and Septuagint.** — These differ from each other very markedly. In the Sept. as we now have it, the number of trifling omissions, with those of more importance, amounts “to about one-eighth part of the text as it stands in the Heb.” (Streane). The number of words omitted is about 2700. See Keil and Horne.

Note. — Ch. LII. is generally admitted to be an appendix by another author.

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dama,” appendix, and “Hermeneutics” Fairbairn, P.
- “The Text of Jeremiah,” Princeton Rev.
vol. 32 Green, W. H.
- “Messianic Prophecy,” ch. 8 Briggs, C. A.

3. EZEKIEL.

§ 1. **Author.** — The name of the prophet signifies “God strengthens.” For his personal history we are entirely dependent upon the book which bears his name. There is no reference to him in any of the canonical books of the Old Testament. Hence the conjectures of tradition. From his book we know:—

(a) That he was of priestly descent, the son of Buzi, of whom we know no more, Ch. I. 8.

(b) That he was a younger contemporary of Jeremiah, prophesying both before and after the destruction of the Southern Kingdom.

(c) That he was carried into captivity in Babylonia by Nebuchadnezzar, with King Jehoiakim (2 Kings XXIV. 14 sq.), 599 B.C. (Bleek), and that his residence was on the banks of the river Chebar.

(d) That he received his prophetic call in the fifth year of “Jehoiachin’s captivity,” 594 B.C., Ch. I. 2.

(e) That he was probably about twenty-five years of age at the time of his exile (Lange).

(f) That his entire active service as a prophet belongs to the exile.

(g) That the time of his prophesying was about twenty-two years (Ch. XXIX. 17), perhaps longer.

(h) That he was a married man, his wife dying in the ninth year of his exile (Ch. XXIV. 18), 590 B.C., and that he lived in a house of his own, Chs. III. 24–VIII. 1.

(i) That he was the prophet of counsel and comfort to his fellow-exiles, Chs. VIII. 1–XIV. 1, XX. 1–XXXIII. 30.

(j) That of his last days we know nothing except what is traditional, and, in the main, unreliable.

Note. — Ezekiel supplements Jeremiah, and should be read and explained from that point of view.

§ 2. **Genuineness of his Prophecies.** — Keil says : “The stamp of the prophet’s eminently peculiar individuality is so plainly impressed upon the prophecies of Ezekiel, in thought and language, that doubts as to their genuineness have met with no response ; and the authenticity of the entire book is unanimously acknowledged, even by the most recent expositors ” (vol. 1, p. 361). With him agree Ewald and Bleek. This is substantially true. The difficulties in Ezekiel are chiefly those of exposition.

§ 3. **Style.** — Ezekiel abounds in allegory and symbols. With much diffuseness, he is exceedingly artistic. On account of its difficulties, “The Jews prescribed that no one should read it (the book) until thirty years of age ” (Jerome, preface to Ezekiel ; quoted by Havernick). Aramaisms are frequent, as in Jeremiah and Daniel. His familiarity with the Pent. is so apparent that the Newer Criticism makes him the father of the Priest-Codex.

§ 4. **Contemporaries.** — Prophets : Jeremiah and Daniel. Kings : Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah.

§ 5. **General Analysis.**—Unlike Jeremiah, the prophecies of Ezekiel are arranged, in the main, chronologically, dated from the time of his being carried into captivity. The book is divided into two main parts, — those prophecies antedating the destruction of Jerusalem, and those subsequent to it, Chs. I.–XXIV. and XXV.–XLVIII. Havernick's division (art. "Ezek.," Smith's Bib. Dict.) is as follows:—

1. Ezekiel's call. Chs. I. –III. 15.
2. The general carrying out of the commission. Chs. III. 16–VII.
3. The rejection of the people for their idolatry. Chs. VIII.–XI.
4. The sins of the age rebuked in detail. Chs. XII.–XIX.
5. The nature of the judgment, and the guilt which caused it. Chs. XX.–XXIII.
6. The meaning of the punishment now commencing. Ch. XXIV.
7. God's judgment on seven heathen nations. Chs. XXV.–XXXII.
8. Prophecies after the destruction of Jerusalem, concerning the future condition of Israel. Chs. XXXIII.–XXXIX.
9. The glorious consummation. Chs. XL.–XLVIII.

§ 6. **Some Peculiarities in the Book.** — (a) The prophet's symbolical acts, — real or in vision? Some of them would be impossible; and others, ineffective, because unknown to those for whom they were intended, Chs. IV. 4–6, V. 3, etc. See Lange, *Introd.*; Fair-

bairn, P., "Prophecy viewed in Respect to its Distinctive Nature," etc.

(b) The method of interpreting Chs. XL.-XLVIII. Four methods have been employed: (1) the allegorical (dangerous); (2) historical (destructive); (3) symbolical (to be guarded); (4) typical (safe).

(c) Inquiries as to what is the significance of the Cherubim, Gog and Magog, etc. See Lange; also all literature connected with Babylonian researches, which throw light upon Ezekiel's mode of teaching. See "Cuneiform Inscriptions of the Old Testament," Schröder, E.; The Expositor, vol. 1, 2d series, arts. by Plumptre, E. H.; "Egypt and Babylon," Rawlinson, G.

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B. LESSER PROPHETS.



I. HOSEA.

Chapters, 14.

Order: Hebrew, 1; Septuagint, 1.

§ 1. **Author.** — The Book of Hosea heads a group of twelve books, termed Minor Prophets. This epithet is given to them, not on account of rank, but on account of the limited extent of their productions. The whole scarcely equals in extent the Book of Jeremiah or of Ezekiel. In the catalogues and Mss. they are reckoned as one book, a mode of grouping, according to Bleek, as early as the second century B.C. (see Ecclesiasticus XLIX. 10). They cover a period in the history of the Jews from about 800 B.C. to 450 B.C. The order of arrangement as to the first six differs in the Septuagint from that in the Hebrew, the Hebrew probably being the more authoritative. Many deem the order chronological, and place Hosea as the earliest, on this account, but he stands there probably because his book is the longest. Each of the books must be tested chronologically by historical evidence.

As to Hosea personally, we know little beyond what his book reveals. His name is significant. It is the same as that of the last of the kings of the Northern Kingdom, and as the original name of the successor of Moses, Numb. XIII. 8, 16; cf. Deut. XXXII. 44. Its

meaning is "Salvation." He is not spoken of in the Old Testament except in his own book. In the superscription (Ch. I. 1), he is called the son of Beerī, of whom we know nothing more. Hosea was probably a native of the Northern Kingdom. This appears from the Aramaic character of his style, and from the aim of his predictions. They have to do especially with the downfall of the Northern Kingdom. Stanley calls him the "Jeremiah of Israel."

§ 2. **Time of his Prophesying.**—The superscription asserts that Hosea prophesied "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel." (The same heading as to the kings of Judah is found in Isaiah I. 1.) The period from Uzziah's death to the first year of Hezekiah would be thirty-two years. Jeroboam II. died a long time before Uzziah; how long is uncertain, probably, says Bleek, twenty-six years. So that allowing even that Hosea began his prophesying but a short time before the death of Jeroboam II., and extended it to the beginning of the reign of Hezekiah, his prophetic ministry must have covered a period of at least fifty years. Some say fifty-six years, others fifty-nine, Pusey seventy. This is a very long ministry, and there is also a mystery in the mention seriatim of the kings of Judah, and the mention of but one of the kings of Israel, since his mission was emphatically to Israel. See Camb. Bible, Bleek, Keil.

§ 3. **General Analysis.**—A minute analysis is an impossibility. The style of Hosea is so passionate, his transitions so abrupt, and his language often so enig-

matical, that it is more difficult to trace the exact thread of his thought than in any of the prophets. Pusey says, "Each verse forms a whole in itself, like one heavy toll in a funeral knell." Unlike Amos, his senior, he has no symmetrical divisions. But the book may be divided into two books: First, prophecies on the apostasy of Israel under the symbol of the marriage relation, Chs. I.-III. Secondly, a series of prophecies pertaining in the main to the downfall of Israel, Chs. IV.-XIV.

§ 4. **Methods of Interpreting.**— Chs. I.-III.

(a) *The Literal.* That under divine command the prophet actually married a profligate woman. This is the view of the Mediæval and Reformation commentators. Endorsed by Pusey. Hard to accept.

(b) *The Modified Literal View.* That the prophet married a woman whose tendencies were to profligacy and who proved unfaithful. Ewald, Wellhausen, Cheyne.

(c) *The Visionary Theory.* The prophet saw in vision that which he objectively describes. Christology, vol. 1, p. 177, Hengstenberg, E. W.; Minor Prophets, pp. 3-4 and 413-415, Cowles, H.

(d) *The Typical or Parabolic Theory.* The prophet states in parabolic form the relation of Jehovah to Israel as a husband to an unfaithful wife. Bleek, § 281; "Prophecy viewed in respect to its Distinctive Nature," etc., Fairbairn, P.; Hermeneutics, Fairbairn, P.; O. T. Student, Jan., '85, Elliott, C.

Messianic Passages.—Hosea III. 57; XI. 1; cf. Matt. II. 14, 15. N. T. quotation as to the conversion of the heathen, Ch. I. 10; cf. Ch. II. 23 and Rom. IX. 25 and 1 Pet. II. 10.

2. JOEL.

Chapters: Eng., 3; Heb., 4.

Order: Heb., 2; Sept., 4.

§ 1. **Author.**—His name meaning “Jehovah is God,” a common name, is used nowhere else for the prophet, and is expressive of his mission. He belonged probably to the Southern Kingdom and at the time of his prophecies resided in Jerusalem. Chs. I. 9; I. 14; II. 1, etc.

§ 2. **Date.**—Critics vary from the tenth century B.C. to the second B.C. There is little doubt, however, that Joel was the earliest or nearly the earliest of the prophets whose writings have been transmitted to us. The probability is that he wrote in the middle part of the reign of Uzziah, about 800 B.C. Keil places him in the reign of Joash, between 877 and 847 B.C. Wünsche, from a careful array of historical facts, deems him the earliest of the Minor Prophets, and assigns as the date, earliest 890 B.C., latest 840 B.C., or as a medium 860–850 B.C. See Lange. The Newer Criticism, on account of the strong evidence in the book that the ritual was in full force when he spoke and wrote, place him after the exile; but, as Professor Briggs says, “His intense yet classic style, the reference to the Philistines and Arabians as the chief enemies, the general and indefinite representation of the Messianic idea, as well as his entire theological attitude, point to the earlier times.” “Messianic Prophecy,” p. 153.

For the time of Uzziah, see Bleek. For that of Joash, see Keil.

§ 3. **Methods of Interpretation.**—These are two, the literal and the symbolical. The one considers the devastation of the locusts to be an actual fact; the other, as a symbol of invading foes. And with this query, another question has been mooted, whether the prophet speaks of a present calamity or a future one. The symbolical method has much in its favor; see for summary, O. T. Student, Feb. '85, Elliott (C.); and is the view maintained by Pusey, Keil, and others. It was the view of the ancient Jews and the Christian Fathers. If the literal view is accepted, it must refer to the present or the past. The symbolical involves the future and places Joel as a sort of general Messianic teacher to the other prophets. As Professor Elliott says, in the article referred to, "We see the fundamental significance of the prophecies of Joel (*a*) in his clear and precise prediction of the coming of the day of the Lord. Chs. I. 15; II. 1, 2, 12.

(*b*) In the promises of Israel's future. Chs. II. 18-27; III. 16-21.

(*c*) In the prediction of the effusion of the Holy Spirit. Ch. II. 28-29.

§ 4. **Analysis.**—According to the literal view—

1. The infliction of the plague and its removal. Chs. I.-II. 27.

2. The refreshing rain, typifying the Holy Spirit, restoring the barrenness of the land. Ch. II. 28-32.

3. The day of judgment, typified by the destruction

of the locusts, and the reign of righteousness which followed it. Chs. III., IV.

According to the symbolical view —

1. Judgments threatened, with a call to repentance. Chs. I.–II. 27.

2. Salvation promised to the penitent, with richer blessings than those they had lost. Ch. II. 18–29.

3. The contrast between Jehovah's dealings with his own people and other nations. Chs. II. 30–IV.

§ 5. **Messianic Passage.** — Ch. III.; cf. Acts II. and Rom. X. 12, 13.

§ 6. **Style.** — Classical, pure.

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3. AMOS.

Chapters, 9.

Order: Heb., 3; Sept., 2.

§ 1. **Author and Date.**—Of Amos we know —

(a) His name, signifying “Burden” or “Burden-some”; an index of his work as a prophet of woe to the Northern Kingdom and the surrounding nations.

(b) His probable home in the Southern Kingdom. Ch. VII. 10 sq.

(c) His residence at the time he was called to prophesy, Tekoa, a town in the tribe of Judah (2 Chron. XI. 6), distant from Bethel twenty-four miles (south to north). See Smith’s Bib. Dict. art. “Tekoa.”

(d) His occupation, a herdman and a gatherer of sycamore fruit; *i.e.* one of low social position. Ch. VII. 14.

(e) And according to tradition, on which little reliance can be placed, that he died a martyr’s death, “Minor Prophets,” Pusey, p. 150.

As to the *date* of his prophecies, according to the superscription (Ch. I. 1), they fall into the period between 810 and 783 B.C. He prophesied while Jeroboam II. of Israel and Uzziah of Judah were contemporaries; *i.e.* during the last twenty-seven years of Jeroboam’s reign, 2 Kings XIV. 2, 17, 23; cf. 2 Kings XV. 1. If we knew the time of the earthquake referred to in Ch. I. 1, and also by Zechariah in Ch. XIV. 5, we could determine the time more precisely. The Northern Kingdom at the time of his prophesying was at the

zenith of its prosperity in extent of domain and in commercial thrift, and his woes upon it indicate gross corruption on the part of the people, and boldness on his part in denouncing it.

§ 2. **Style.** — Rugged, clear, crisp, and full of imagery suggested by his shepherd life.

§ 3. **Messianic Passage.** — Ch. IX. 8–12.

§ 4. **Analysis.** — The book is probably a compilation of the prophet's oral discourses at Bethel. It is divided into three parts: —

1. Introduction. Chs. I.–II.
2. Prophetic addresses. Chs. III.–VI.
3. Visions with brief explanations. Chs. VII.–IX.

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 "A Study of the Pent.," pp. 121–126 . . . Stebbins, R. P.
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 "Messianic Prophecy" Briggs, C. A.

4. OBADIAH.

Chapter, 1.

Order: Heb., 4; Sept., 5.

This little book recalls the old feud between Jacob and Esau, and identifies itself with the history of the two nationalities, so marked throughout the O. T. as to render Edom and Jacob world-types of the foes and friends of God. It is a choice book to the modern orthodox Jew. In it he reads the final supremacy of his own people. Taught by his Rabbins to interpret Edomites as Christians, and Edom as Rome, the glowing imagery of the last part of the book, assures him that the final triumph of Judaism is certain.

§ 1. **Author and Date.**—All we know of the author is contained in the first two words of the book; "The vision of Obadiah." The name signifies "The Servant of Jehovah," a very common one in the O. T.

The date is quite uncertain. The key to the date is found in the interpretation of vss. 10-14. What plundering and sacking of Jerusalem is here referred to? If to the captivity of Nebuchadnezzar, he would have written it somewhat later than 588 B.C.; if to the earlier captivity of Nebuchadnezzar during the reign of Jehoiakim, between 606 and 588 B.C. But the passage carefully examined does not necessarily refer to the final overthrow of Jerusalem; its language implies no more than a capture in which Jerusalem was put under tribute, and some of its people sold as slaves. Of the

six¹ plunderings of Jerusalem there is much to favor that of the Philistines and Arabians, in the reign of Jehoram (2 Chron. XXI. 16-17), which accords with the view of Keil, Delitzsch, and Kleinert. This would place the prophecy of Obadiah between 889-884 B.C. Some place much stress for the date of the book upon its location after the Book of Amos. But though the compiler may have had some chronological purpose in mind, each book must be tested by itself. The first nine verses resemble Jeremiah XLIX. 7 sq., and many think that Obadiah was a copyist of Jeremiah, and therefore his contemporary; but the well-known habit of Jeremiah in his use of earlier writers, and a careful comparison of the two passages favor Obadiah as the original. See O. T. Student, May, 1884.

§ 2. **Scope of the Book.**—It is a prophecy against the Edomites for their unnatural enmity and cruel treatment of the Southern Kingdom in the day of its adversity. Those who should have been friends are the meanest of foes; and as a result their doom is sounded.

¹ ATTACKS ON JERUSALEM:—

1. By Shishak, in fifth year of Rehoboam. 1 Kings XIV. 25, 26; 2 Chron. XII. 2 sq.

2. By Philistines and Arabians, in the reign of Jehoram. 2 Chron. XXII. 16, 17.

3. By Joash of Israel, in the reign of Amaziah. 2 Kings XIV. 13, 14; 2 Chron. XXV. 23, 24.

4. By Nebuchadnezzar, in reign of Jehoiakim. 2 Kings XXIV. 1 sqq.; 2 Chron. XXXVI. 6, 7.

5. By Nebuchadnezzar, in reign of Jehoiachin. 2 Kings XXIV. 10 sqq.; 2 Chron. XXXVI. 10.

6. By Nebuchadnezzar, in reign of Zedekiah. 2 Kings XXV. sqq.; 2 Chron. XXXVI. 17, 19.

§ 3. **Fulfilment.** — For this, see art. "Obadiah," Smith's Bib. Dict. The last verses of the prophecy seem to demand both a real and a typical fulfilment.

Note. — In connection with this prophecy, cf. Ezekiel. Chs. XXV. and XXXV.; Lam. IV. 21; Ps. CXXXVII.

LITERATURE.

Lange, Introduction	Kleinert, P.
"Obadiah"	Smith's Bib. Dict.
"Minor Prophets"	Pusey.
Edom	Encyclopedias.
O. T. Student, May, 1884	Elliott, C.

5. JONAH.

Chapters, 4.

Order: Heb., 5; Sept., 6.

§ 1. **The Prophet.**—Of Jonah himself, we know nothing beyond what is recorded in the book bearing his name, Ch. I. 1, and in 2 Kings XIV. 25. From these sources we learn —

(a) That he was a prophet of the Northern Kingdom during the reign of Jeroboam II., 825–784 B.C.

(b) That his birth-place was Gath-hepher, a town west of the Jordan, near Nazareth.

(c) That his prophetic office connects itself very closely with the early part of Jeroboam's reign. If so, he would be a contemporary with Hosea and Amos. His name means "A Dove," perhaps a symbol of timidity, shrinking from his commission.

§ 2. **Historical Character of the Book.**—The book, instead of being a prophecy like the other books of this group, is the story of "The Special Mission of a Prophet," and it contains so much of the supernatural, that it has been the butt of ridicule from the time of Julian (A.D. 360) until the present day. For an elaborate discussion of the claims of the book as veritable history, see O. T. Student, Oct., '83; Nov., '83; March, '84, Harper, W. R.

§ 3. **Author of the Book and Date.**—Jewish tradition ascribes its authorship to the prophet himself, and there are more difficulties in finding some other author

than in admitting the truthfulness of the tradition. The chief objections are peculiarities of style (Aramaisms), and reminiscences of Psalms in Ch. II., which are deemed of late date. For such reasons and those of a subjective character, *i.e.* the miraculous element and the legendary element, the author is supposed to be unknown, and his time, that of Josiah, or the Assyrian exile, or the Babylonian exile, or the time of the Maccabees, etc. See, for the traditional view, "Minor Prophets," Pusey, E. B. For another view, Lange, Kleinert, P.

§ 4. **Analysis.**—As substantially given by Perowne, T. T., in Cambridge Bible for Schools.

"1. Jonah's disobedience and punishment. Ch. I.

"2. Jonah's prayer and deliverance. Ch. II.

"3. Jonah's preaching and its result. Ch. III.

"4. Jonah's displeasure and its rebuke. Ch. IV."

§ 5. **Design of the Book.**—Some find in it a whole system of theology. Others treat it as myth, legend, parable, and allegory, with sundry purposes. If its canonicity is accepted, which there is no reason to doubt, its purpose must ally itself with the general purpose of the other prophetic books. That main purpose is to unfold the dealings of God with his own people as surrounded with the hostile, idolatrous nations. Jonah's mission would, therefore, have to do in the main with the well-being of his own nation, the real kingdom of God. The lessons of this book may be, I think, summed up thus:—

(a) The prophets had affirmed that the enemies of Israel were to be overthrown.

(b) In times of degeneracy this thought begat Phariseism, and the prophets threatened national destruction.

(c) But Nineveh, though an enemy and idolatrous, should be treated on the broad principles of justice and mercy, — justice if non-repentant, mercy if repentant.

(d) Israel would thus be condemned for her own narrowness, and catch a bird's-eye view of her own mission. She would be taught catholicity, see her own call to repentance, and enlarge her vision as to her missionary work.

(e) The book thus becomes a picture of two texts, — Rom. IX. ; Acts X. 34-43.

§ 6. **Methods of Interpretation.** — Those who admit the historical character of the book may be classified thus : —

(a) *The Historical*, with a didactic moral against the bigotry of the Jews, — Bleek and others.

(b) *The Symbolical*, enunciating in each part some scriptural doctrine, — Lange, Kleinert, P.

(c) *The Historical-Typical*, finding in it Jonah as the type of Christ, — Keil, C. F. ; Cambridge, Perowne, T. T. This view depends largely on the use made of it in Matt. XII. 40, 41 ; cf. John VII. 23, 24, and Acts XXVI. 23. See also Luke XI. 29-32, and Matt. XVI. 4.

Note. — As a type of Christ the analogy requires no more than the incident in Jonah's history which illustrates the resurrection of Christ. Types should always be limited to the specific idea or fact in a person or event for which they are used.

LITERATURE.

- "Minor Prophets" Pusey, E. B.
 "On Prophecy" Davison, A.
 "Jonah the Prophet," Bib. Sac. vol. 10 Stowe, C. E.
 "Jonah's Gourd," Bib. Sac. vol. 12 Stowe, C. E.
 Bible Studies, vol. 2 Kalisch, M. M.
 Biblical Essays Wright, C. H. H.
 "Minor Prophets" Henderson, E.
 "Jonah: his Life, Character, and Mission," etc. Fairbairn, P.

6. MICAH.

Chapters, 7.

Order: Heb., 6; Sept., 3.

§ 1. **Author.** — Our knowledge of him, as of so many of the other prophets, is limited to his own work. Of him we know, —

(a) The meaning of his name, "Who is like Jehovah." A use of it perhaps in Ch. VII. 18.

(b) His birth-place, "the Morashtite"; *i.e.* a native of Moresheth, a small town "in the maritime plain near Gath," Ch. I. 14. Bib. Res. in Pal. vol. 2, p. 423. He is thus distinguished from the noted Micaiah of Ahab's reign, 1 Kings XXII.

(c) That according to the heading he prophesied in the reigns of Jotham, 758–742 B.C., Ahaz, 742–727 B.C., and Hezekiah, 727–698 B.C. Lange, Kleinert, P. These headings are not ultimate authority, and must be scrutinized as much as a heading to a psalm. If Micah's prophecies are arranged chronologically, there is a grave difficulty in adjusting a quotation from him, Ch. III. 12, in Jer. XXVI. 18, inasmuch as it implies that but few if any of the previous prophecies were uttered in the days of Jotham and Ahaz, while it leaves the remaining chapters in the reign of Hezekiah also. The arrangement, therefore, probably is not chronological; but an arrangement of thought by the prophet or a compiler, giving notes of Micah's numerous prophecies. See Cambridge, Cheyne, T. K.; Lange, Kleinert, P.

(d) That his contemporaries were Hosea and Amos,

during part of their ministry in Israel, and Isaiah the prophet of Judah. With Isaiah there are many resemblances of thought and style. See Coms. for passages.

(e) That his prophecies have to do with the overthrow of Samaria and Jerusalem.

(f) That his prophecies relate to the invasions of Shalmanezar (Ch. I. 6, 7), (Sargon?), the destruction of Jerusalem (Chs. III. 12 and VII. 13), the Captivity in Babylon (Ch. IV. 10), the establishment of a theocracy in Jerusalem, and a ruler who should spring out of Bethlehem, Chs. IV. 1-8; VII. 11 and 14-17. Micah's "last words," says Stanley, "are those which centuries afterwards were caught up by the aged priest, whose song unites the Old and New Testaments together." Micah VII. 18-20; cf. Luke I. 72, 73. "History of the Jewish Church," vol. 2, pp. 492-494.

§ 2. **Style.** — Simple, vivid, energetic, yet often so concise as to be obscure. See "Minor Prophets," Pusey, E. B.

§ 3. **General Analysis.** — As the text stands, there is a natural division of the book into three parts, each beginning with the same word, announcing judgments, and closing with a promise of salvation to the people of God. These divisions are Chs. I., II., III.-V., and VI.-VII. See Encyc. Brit., Camb. Bib., Smith's. Bib. Dict.

§ 4. **Messianic Passages.** — Micah V. 2-4; cf. Matt. II. 6. Also Micah IV. 1-8.

7. NAHUM.

Chapters, 3.

§ 1. **Author and Date.** — Of the author we know nothing beside the superscription which gives his name and birth-place, Ch. I. 1. His name in Hebrew signifies "consolation"; fitting word for his work. His birth-place is said to be Elkosh, "an Elkoshite," being a Gentile name indicative of place of birth. This Elkosh has been supposed to be a village of Galilee, but some have preferred an Alkosh or Elkosh, on the eastern bank of the Tigris, near Mosul and the ancient Nineveh, where is to be found his pretended grave. Layard thinks that grave is of Christian origin. "Nineveh and its Remains," vol. 1, pp. 197 sq. If the latter were his birth-place, he would belong to the Israelitish exiles of Assyria, and his prophecies would have emanated near the scene of ruin he portrays. But the grounds for such a claim are insufficient.

(a) It is claimed that the book contains Assyrian words, but that might arise from his familiarity with them as a Judean; words of common use.

(b) That the description of Nineveh is too vivid for a foreigner. Granting the vividness, a city so noted might be well known to a Palestinian.

(c) That the main purpose of the prophet was to predict the ruin of Nineveh, and therefore it would naturally be written or given in its neighborhood. Its purpose is for the consolation of his own people by the overthrow of their enemies.

On the other hand in favor of Judea :—

(a) His familiarity with Palestine as indicated in Ch. I. 4, 5.

(b) His acquaintance with the prophecies of Isaiah, who was probably his contemporary. See Coms.

(c) His purpose to comfort his people, the Southern Kingdom, the Northern being already destroyed, seems to call for his work among his own people.

As to the date of the composition of the book, critics differ, but all of them place it later than the overthrow of the Northern Kingdom. Some—Jerome, Henderson, E.—place it in the latter half of Hezekiah's reign, before the invasion of Sennacherib, 712–700 B.C.; others,—Keil, Kuenen, Bleek,—after that invasion, 701–697 B.C.; others,—Kleinert, Schröder,—in the time of Manasseh, about 660 B.C.; others,—Hitzig, Ewald,—about 636 B.C. in the reign of Josiah. It is noteworthy that all these critics place the book prior to the event foretold. Nineveh fell in 606 B.C. See Layard, vol. 2, p. 129. Lange, Kleinert, P., pp. 11, 12. Others put the date 626 B.C.

§ 2. **General Analysis.**—The book may be divided by chapters.

I. Nineveh doomed, because the long-suffering God can bear its oppression no longer. Ch. I.

II. Nineveh in ruins and God's people exultant. Ch. II.

III. Nineveh suffers what she deserves, and her resistance is hopeless. Illustrated by the overthrow of Thebes. Ch. III.

See a minute analysis, Bib. Sac. vol. 5, Edwards, B. B.

§ 3. **Style.** — Professor Edwards says, “In grandeur of style, in condensed energy, in elevation of sentiment and rapid transitions, and in a certain completeness of representation, Nahum stands, if not the very first, yet near the very first of the Hebrew prophets.”

Note. — Nahum should be read in connection with Jonah, the latter illustrating the compassion of God to outside nations who are repentant; the former, the righteousness of God executed upon those unrepentant. There is nothing Messianic in this book.

LITERATURE.

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| Bib. Sac. vol. 5, art. by | Edwards, B. B. |
| <i>A fine specimen of careful exegesis.</i> | |
| The Heb. Student, Oct. '82 | |
| Intro. to Lange | Kleinert, Paul. |
| “Nineveh and its Remains” | Layard, A. H. |
| “The Five Great Monarchies of the Ancient Eastern World,” vol. I | Rawlinson, G. |
| Art. “Nineveh,” Smith’s. Dict. Bib.; also Herzog’s Encyc. and Encyc. Brit. | |
| “Palaces of Nineveh and Persepolis Restored” . | Ferguson, James. |
| “Nineveh and the Bible,” Brit. Quar. vol. 9. | |
| “Nahum’s Prophecy,” Princeton Rev. vol. 27 . | Green, W. H. |
| “Cuneiform Inscriptions” | Schräder, E. |
| “Assyrian Discoveries” | Smith, Geo. |

8. HABAKKUK.

Chapters, 3.

§ 1. **Author.** — His name signifies “embracing,” and Luther paraphrased it, as “taking to one’s heart,” indicative of his identification with his people and his patriotic zeal for them. His name does not elsewhere occur in the O. T. He is called a prophet (Chs. I. 1 and III. 1), but nothing else is affirmed concerning him or of the age in which he lived. There is a legend that he was miraculously transported to Babylon as a comforter to Daniel when in the lions’ dens, found in the apocryphal book, “Bel and the Dragon,” in which some have found a clue to the date of his prophecy, and to his descent from the house of Levi, but it is too apocryphal to be of much worth.

§ 2. **Date.** — Critics differ as to the time of Habakkuk’s prophecy, but most of them divide between a preference for the reign of Jehoiakim, 612–598 B.C., and the early part of the reign of Josiah, about 630 B.C. For the former view, see Lange, Kleinert; for the latter view, see Keil’s Intro. The difficulty consists in fixing, from internal evidence, the condition of the people with reference to the Chaldean invasion of Judah by Nebuchadnezzar. The earlier date gives a longer time for the action of the prophecy. The later date would place it just previous to the invasion, or during the invasion.

§ 3. **Unity of the Book.**—Some desire to separate the third chapter from the other two as a distinct prophecy, but the majority of the best critics maintain the completeness of the work in its present form.

§ 4. **Style.**—All Hebrew scholars consider the book, especially the last chapter, as among the noblest efforts of Hebrew genius. Habakkuk's style is in the main pure, his illustrations fresh, his conceptions original. Ewald says of him, "He is the last prophet belonging to the age preceding the destruction of Jerusalem, who is master of a beautiful style, of powerful description, and an artistic power that enlivens and orders everything with charming effect." Ewald's "Prophets," vol. 3, p. 32.

§ 5. **Design of the Book.**—The design of this prophecy is to portray the sovereignty of God as chastening his people for their sins, and also visiting with deserved punishment those who as godless agents seek to destroy them. Wickedness shall not go unpunished, but woe unto those who take the rod of God into their own hands. The consoling thought as illustrated in the prophet's experience is, that a good man though deprived of all human support, and stripped of his earthly possessions, may still be happy in God alone, as the bestower of higher spiritual blessings.

§ 6. **General Analysis.**—1. The wickedness of God's people so great as to merit punishment. Ch. I. 1-4.

2. This punishment shall be inflicted by the Chaldeans. Ch. I. 5-12.

3. For this inflicting of punishment the Chaldeans

shall themselves be punished on account of the wickedness of their purpose. Ch. I. 13 ; II.

4. As an answer to the prayer of Habakkuk he sees the Chaldeans discomfited and the Jews rescued.

LITERATURE.

- “Messianic Prophecy” Briggs, C. A., *in loco*.
 “Prophets,” vol. 3 Ewald, H.
 “Minor Prophets” Keil.
 “New Translation of Hebrew Prophets,”
 vol. I Noyes, G. R.
 “The Spirit of Hebrew Poetry” Taylor, I.

9. ZEPHANIAH.

Chapters, 3.

§ 1. **Author and Date.**—Of this prophet we know little beyond what is told us in the heading to his book. He is there said to be the great-great-grandson of one Hezekiah, by most supposed to be the eminent king of Judah, of that name. If so, he was of royal descent.

As to *date*, the prophecy, according to the heading, belongs to the reign of Josiah, 641–610 B.C.; but whether to the earlier, the middle, or the last part of his reign is disputed. Josiah's reign is usually divided into the ante-reform period, 641–630 B.C., the reform period, 630–624 B.C., and the post-reform period, 624 B.C. Kleinert gives strong reasons for the belief that the book belongs to the last of these periods. See Intro. in Lange. Keil accepts the second period; Bleek, the first.

§ 2. **Purpose of the Book.**—It is a judgment hymn. It probably suggested the grand and sublime “Dies Iræ.” It is unlike many of the other prophetic books, in being a well-sustained, consecutive, impassioned course of thought, as if it were the sum-total of the prophet's public sermons. It is also broader and more universal in its sweep than most of the others. It is a doomsday book for all nations. “If any one wishes all the secret oracles of the prophets to be given in a brief compendium, let him read through this brief

Zephaniah." (Bucer, 1528 A.D., quoted from Keil's Com., p. 123.) Keil's analysis in substance is as follows:—

- (1) A threat of judgment. Ch. I.
- (2) An exhortation to repentance. Chs. II.–III. 8.
- (3) A promise of salvation to Israel after the judgment. Ch. III. 9–20.

§ 3. **Contemporaries.**—Those who study him for analogies of style find a special influence upon him by Isaiah, Micah, Joel, and Nahum; but he seems to have had only Jeremiah as an associate.

LITERATURE.

- Lange Introduction by Kleinert.
 Commentary on the Minor Prophets . Keil.

10. HAGGAI.

Chapters, 2.

§ 1. **Author.**—The name of this prophet is supposed to mean “The festive one,” or “Festive.” All we know of him pertains to his official position, Chs. I. 1; II. 1, 10, 20; and Ezra V. 1; VI. 14. These passages inform us that he began his work in the second year of Darius Hystaspes, 520 B.C., that his sermons cover a period of about four months, that they had to do chiefly with the building of the second temple, and that he was associated with Zechariah in urging on the enterprise, Zech. I. 1. Some think, relying on Ch. II. 2, that he was a native of Judea, and one of the Babylonian captives, but that is uncertain. If so, he would have been nearly seventy years old when he uttered these prophecies. He was the earliest of the prophets of the Restoration, preceding Zechariah about two months.

§ 2. **Aim of the Book, and Contents.**—The purpose of these discourses is to encourage the people in the erection of the second temple. They are arranged chronologically, each discourse being dated (except Ch. I. 12–15), the whole bearing closely upon the main theme. Of course we have thus but a summary of his teachings. There are four if not five discourses. We may divide them into five as follows:—

First Discourse. Reproof and warning to the people for allowing the temple to remain in ruins. Ch. I. 1–11.

Second Discourse. A promise of the divine aid in their work. Ch. I. 12-15.

Third Discourse. A stimulus to their weak faith, by the assurance that the new temple shall be filled with the Messianic glory. Ch. II. 1-9.

Fourth Discourse. A reproof for their ceremonial irreligion and a promise of the divine blessing. Ch. II. 10-12.

Fifth Discourse. A promise that though the kingdoms of the world should be destroyed, the throne of Israel should stand, Zerubbabel being God's covenant representative. Ch. II. 20-23.

§ 3. **Messianic Prophecies.** — In the wide sense; *i.e.* the future of the Messianic kingdom. Chs. II. 6-9 and II. 21.

Note. — J. F. McCurdy, in Lange, says: "It might be interesting to trace the relations subsisting between the several discourses of the prophets of the Restoration, which bear upon the Temple; *e.g.* how Haggai assumes the identity of the Second Temple and the Church of Christ, while Zechariah (Ch. VI. 12-18) seems to contradict him by asserting that the Messiah would himself build the Temple of Jehovah, and Malachi resolves into full harmony these seeming discords of the prophetic lyre by predicting that Jehovah would come to his Temple, and purify the sons of Levi." Mal. III. 1-3.

§ 4. **Style.** — Its force is in its use of the interrogation. In other respects weak. Late Hebrew.

LITERATURE.

- “Messianic Prophecies” Delitzsch, F.
“Traditions,” in Smith’s Bib. Dict. art.
 “Haggai.”
“Christology,” vol. 3, pp. 243–271 . . . Hengstenberg, E. W.
“Scripture Testimony to the Messiah,” vol.
 1, pp. 283 sq. Smith, J. P.

II. ZECHARIAH.

Chapters, 14.

§ 1. **Author and Date.**—In Ch. I. 1, the prophet calls himself “the son of Berechiah, the son of Iddo, the prophet”; *i.e.* the son of the former, and the grandson of the latter. In Ezra V. 1 and VI. 14 he is called the son of Iddo. This apparent discrepancy may be accounted for by the hypothesis—

(a) That the word “son” as used by Ezra signifies descendant, just as Laban is called the son of Nahor, though he was his grandson (Gen. XXIX. 5), and as Jehu in 2 Kings IX. 14 is called “the son of Jehoshaphat, the son of Nimshi,” and in verse 20 of the same chapter he is simply styled “the son of Nimshi”; or

(b) That his father died while he was young, and being a man of no special eminence, his name was omitted in the genealogical lists of Ezra, though filially recognized by the prophet himself; or

(c) That in the lists of Nehemiah and Ezra (Neh. XII. 1, 4–8) it was the priestly descent of Zechariah to which they specially referred, and hence they link him with a well-known Iddo, a prophet of priestly descent, rather than with a less-known Berechiah. If the third hypothesis be the true one, then Zechariah may be considered a prophet by inspiration, and a priest by hereditary descent; certainly suggestive, since, Messianically considered, his prophecies pertain to the Priest-King of human salvation.

As to the date of his prophecies (granting unity of authorship), the first eight chapters belong to the first four years of the reign of Darius Hystaspes, B.C. 521–517, but the remainder of the book is not dated. Zech. I. 1, 7 and VII. 1.

Whether or not Chs. IX.–XIV. were composed by him later in life, or are a higher and more spiritual view of the leading thought in the first part of the book, *i.e.* restoration and redemption, and were composed about the same time, or are the productions of other authors, must be decided by careful exegesis.

§ 2. Unity of Authorship.

(a) *Tradition.* — This is unanimous in its favor. The Sept. knows no other author. Christ and his apostles recognized but one author. The controversy concerning unity of authorship dates from Joseph Mede, in the seventeenth century (1653), and is based upon Matt. XXVII. 9, 10, quoting Zech. XI. 12, 13, as the language of Jeremiah. Hence this part of Zechariah must be Jeremiah's. That theory is now given up, and Chs. IX.–XIV. have been put under the dissecting knife, dividing them into portions varying in date from 772 B.C. to 330 B.C. See art. "Zech.," Smith's *Bib. Dict.*, a very candid article by Perowne, J. J. S. Also a more exhaustive discussion, to be read cautiously: "Christology," vol. 3, Hengstenberg, E. W. For full discussion pro and con, see Keil and Bleek. For a summary and clear view of the topic, see Lange, Chambers, T. W. Also "Zechariah and his Prophecies," Wright, C. H. H.; Bampton Lectures, 1879. Also "Com. for English Readers," vol. 5, preface by Lowe, W. H.

(b) *Style*. — If variation of style is allowed for variation of subject, there is little ground for a double or triple authorship. Compare with Zechariah, Ezekiel, Jeremiah, and Hosea for similar variations. See "Minor Prophets," pp. 509–511, Pusey, E. B. "Zechariah and His Prophecies," Intro. § 7, p. 40, Wright, C. H. H.

(c) *Unity of Theme*. — The Messianic thought pervades the book, and like prophecy generally, expands and becomes more and more definite with the movement of the prophet's mind and purpose. The thread of the Messianic thought in Zechariah is as follows: —

1. Messiah as a Lowly Servant. Ch. III. 8.
2. Messiah as Priest and King. Ch. VI. 12, 13.
3. Messiah as an afflicted, humiliated Monarch. Ch. IX. 9, 10.
4. Messiah betrayed and rejected. Ch. XI. 12, 13.
5. Messiah slain. Ch. XIII. 1.
6. Messiah slain by the Agency of Jehovah. Ch. XIII. 7.

§ 3. *Difficulty*. — Settling of authorship and arrangement of chapters. See "Zechariah," Lowe, W. H.

LITERATURE.

- "Zechariah." The Expositor, '86. . . . Dods, Marcus.
 "Lectures on Zechariah" Alexander, W. L.

12. MALACHI.

Chapters: Heb., 3; Eng., 4.

§ 1. **Author and Date.**—So little is known of the author of this book, many have believed that the title was a symbolical designation, signifying “my messenger” or “Jehovah’s angel” or “messenger.” But that the name is significant of office proves nothing against the proper personality of the prophet any more than in the case of Obadiah, Hosea, Isaiah, or Elijah. The name does not appear elsewhere in the O. T. The early Christian Fathers accepted the opinion that the name was not a personal name, probably from the title of the book in the Sept., viz.: “By the hand of His Messenger.”

The *date* of the prophecy is probably about 433 B.C. Bleek and Ewald put it earlier. The general opinion derived from the contents of the book, is, that Malachi was a contemporary with Nehemiah. This is inferred from the facts:—

(a) That Malachi speaks of the Temple as having been built some time. Chs. I. 10; III. 1-10.

(b) That the Jews are represented as complaining of civil affairs, implying such times after the Return as are described in Ezra and Nehemiah.

(c) That he finds fault with heathen wives, as did Nehemiah. Neh. XIII. 23-31; cf. Mal. II. 10, 11; and

(d) That he censures the withholding of tithes, as did

Nehemiah. Mal. III. 8-19; cf. Neh. XIII. 10-12. All agree in considering him as the last of the prophets. "Malachi," says a critic, "is like a late evening which brings a long day to a close; he is also the morning dawn which bears a glorious day in its womb."

§ 2. **Course of Thought.**—Assuming that we have in the book but one prophecy founded upon many prophetic oral teachings, the book may be divided into three parts. After an introduction portraying the love of Jehovah for his people (Ch. I. 1-6),—

1. A portraiture of Jehovah's fatherly disposition towards His covenant people, as a censure upon their irreverence (Ch. I. 6-10), and as the ground of impending judgments upon their unfaithful priests. Chs. I. 11-II. 9.

2. A portraiture of Jehovah as the only God and Father, as a censure upon heathen marriages and unlawful divorce. Ch. II. 10-16.

3. A portraiture of Jehovah as the righteous and eternal judge of His people, as a censure upon hypocritical worship, upon the complaint that God delays His punishment, and is unjust in His treatment of the good and bad; and as an assurance that He would suddenly appear as the Judge of the ungodly, and as the Defender of His people, coming as He would in the spirit and power of an Elijah, who should introduce the era prior to the grand assize. Chs. II. 17; IV. (Eng.)

§ 3. **Style.**—Conversational; suggestive of the belief that it is almost a facsimile of the prophet's oral

instructions. It is broken up into Socratic aphorisms, abounds in ellipses, is crisp and terse, rendering it difficult to decide whether the book is one continuous prophecy or the condensed compilation of several prophecies.

LITERATURE.

On the Name of the Prophet:—

“Christology of the O. T.,” vol. 4, pp. 156–

161 Hengstenberg, E. W.

Also,

“Minor Prophets” Keil, C. F.

Introd. to Malachi, vol. 2. Ditto . . . Henderson, E.

Also, Appendix to art.

“Malachi,” in Smith’s Bib. Dict. Hackett, H. B.

“Prophets of the Reformation” Moore, T. V.

For Messianic passage (Ch. III.) see “Messianic Prophecy,”
Briggs, C. A., p. 472.

Note. — Mal. I. 11 is the well-known proof-text for the Mass.

IV. THE HAGIOGRAPHA.

As early as the prologue to Ecclesiasticus (about 130 B.C.) a distinction is found in the books of the O. T., grouping them as the Law, the Prophets, and "the other books of our fathers," or, "the rest of the books," or "the others that have followed their steps." These other books are evidently the remainder of the books belonging to some recognized canon. They are termed in the Hebrew Text vaguely, "*K'thubim*," "*writings*," or "*books*." The literal translation of this term would be *γραφεία*, and early in the Christian era they were termed *ἀγιόγραφα*; *i.e.* "*sacred writings*."

The arrangement of this group varies. All the Mss. of the Sept. (Bleek) place Daniel as the fourth of the major prophets; Ruth next to Judges; and Lamentations as an appendix to Jeremiah. Bleek for substance says, "that it was not before the second century that the Jews placed Ruth and Lamentations with the Megilloth, and that for special reasons connected with synagogue service." "In other respects there is no doubt that the arrangement of the books of the Hebrew Canon is the earlier and original one; and that of the Sept. later, made to suit the contents of the books." See art. "Canon" in Smith's *Bib. Dict.* and *Encyclopedia Britannica*.

These books are arranged in the Hebrew Bible, as follows:—

(a) THE PSALMS, PROVERBS, AND JOB, regarded by the Jews as highly poetical, and distinguished by the Massorites by a peculiar accentuation.

(b) THE SONG OF SONGS, RUTH, LAMENTATIONS, ECCLESIASTES, ESTHER, called “The Five Rolls,” and publicly read in the synagogues on certain feast days by the later Jews.

(c) DANIEL, EZRA, NEHEMIAH, CHRONICLES.



I. PSALMS.

Psalms, 150.

§ 1. **Title.**—The designation for these lyrics is unknown. In the Hebrew Scriptures they are called תְּהִלִּים, “*Praises*,” or סֵפֶר תְּהִלִּים, “*Book of Praises*.” In the Sept. the word ψαλμοί, or *Psalms*, is used as a translation of a Hebrew word signifying “song accompanied with music,” “lyric poems.” But this Hebrew word is never used in the plural in the O. T., and seems to be applied chiefly to such psalms as were arranged for musical accompaniments. The term “Psalter,” from a Greek word signifying “a stringed instrument,” is used as the word “Lyre” for a collection of lyric poems. In the New Testament, this Psalter is simply called “The Book of Psalms” (Luke XX. 42; Acts I. 20), a title adopted by the Vulgate from the Sept., which became usage in the Christian Church. “The verb ‘to praise,’” says Delitzsch, “includes both

the 'Magnificat' and the 'De Profundis.'" Herder calls the Psalms "the hymn-book for all times."

§ 2. **The Psalms as a Compilation.**—In the canon of the O. T., the Psalms are reckoned as one book of the Hagiographa, and are so referred to by Christ and his apostles; but in the Hebrew Bible they are divided into five books, the close of each of the first four being indicated by a doxology. These books are divided thus:—

Book 1, Psalms I.—XLI.

Book 2, Psalms XLII.—LXXII.

Book 3, Psalms LXXIII.—LXXXIX.

Book 4, Psalms XC.—CVI.

Book 5, Psalms CVII.—CL.

When and by whom this division was made is uncertain.

§ 3. **Authors and Date.**—If we are to be guided by the superscriptions, Book First might be termed Davidic; Book Second, both Levitic and Davidic, compiled perhaps in the reign of Hezekiah; Book Third, Levitic, probably compiled in the reign of Josiah; and Books Fourth and Fifth, containing seventeen bearing David's name, and many anonymous psalms, probably belonging to the time of Nehemiah and Ezra. All of these books, however, seem to be crossed by hymns inserted according to the plan of the compiler or compilers. Each psalm must be tested by its contents as to authorship and date.

§ 4. **Superscriptions.**— These are of three kinds: those which mark their musical character, those which explain the origin of a given psalm, and those which assign the psalms to particular authors. They have the authority of tradition. They bear the marks of antiquity in their obscurity and enigmatical character. Probably some of them were prefixed by the composer. Many were placed there by the compilers. Several are evidently of late date. In their authority they are analogous to the subscriptions to the books of the New Testament. It is impossible to decide in all cases what they mean, but it is not correct to say, as is often said, that as a *general fact* they contradict the apparent meaning of the contents of such psalms.

§ 5. **Specialties in the Psalms.**— (a) The type of their poetry. They are religious lyrics set to music, and designed chiefly for the services of the Temple. The epic element and the dramatic element are not to be found in them. The Psalter is the Jewish Psalmody, the poetic expression of a pious heart in its effort to worship God.

(b) The form of their poetry. Except by a few critics, all efforts to arrange the laws of Hebrew in harmony with those of the Greek as to quantity and accentuation have been deemed failures. There is a measured movement technically called "the parallelism of members," and these parallelisms may be arranged in three classes, viz.: "Synonymous Parallelisms," where the members express the same, or nearly the same thought, though in different words, *e.g.* Ps. I. 2; VIII. 5; "Synthetic Parallelisms," where the construction of the sentence is

similar, but with more or less variation in thought, *e.g.* Ps. XIX. 7-10; and "Antithetic Parallelisms," where the correspondence consists in opposition to or contrast with the previous sentiment, *e.g.* Ps. I. 6; XX. 8. This class is found chiefly in the Book of Proverbs.

(*c*) Peculiar structure of some of the Psalms. Under this head come the *acrostic* or *alphabetical* form, *e.g.* Ps. XXV., XXXIV., XXXVII., CXI., CXIX., CXLV.; the *gradational* form, where the last expression in each parallelism is repeated in the first member of the following one, *e.g.* Ps. CXXI. and CXXIV.; and the *choral* form, to be sung by alternate choirs; *e.g.* Ps. XXIV., CXV., CXXXV. These are minor matters, but they aid in catching the spirit of the authors of the Psalms.

LITERATURE.

- "Introductions to the Psalms," vol. 2 . . . Thrupp, F. J.
 "The Book of Psalms" Smith's Bib. Dic.
 "Biblical Study" Briggs, C. A.
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 North Am. Rev. vols. 31, 35, 63.
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Coms., Delitzsch, F., ed. '88; Perowne, J. J. S., ed. 4; Jennings & Lowe, Alexander, J. A., Cheyne, T. K.

2. PROVERBS.

Chapters, 31.

§ 1. **Title.**—This book is so called from the introductory Hebrew word or words, "*Mishle Sh'lomo*," "Proverbs" or "Proverbs of Solomon." The Hebrew word has for its ground meaning the idea of similitude, comparison, and is used in the Scriptures with a variety of significations. It is used for pithy sayings which pass into popular proverbs, for purposes of mockery, Micah II. 4; Hab. II. 6; for the parable, 1 Sam. X. 12; for sententious maxims or aphorisms, Prov. I. 1 sq., and Ecc. XII. 9; and also for longer parabolic illustrations, Num. XXIII. 7-10 sq.

Note.—This variety of use suggests caution as to the limitation of the meaning of the word for critical purposes, by those who theorize as to the unity of the Book of Proverbs, and find thereby a variety of authors even in small portions of it. Parts of the book are composed of separate maxims. Other parts contain full similitudes, or complete descriptions of a germinant moral principle, or a portraiture of character.

§ 2. **Author.**—By the superscriptions (Chs. I. 1; X. 1; XXV. 1), the authorship of these portions is ascribed to "Solomon, the son of David, King of Israel." The last two chapters are assigned to other authors; who, is unknown. Ch. XXIV. 23-34 is ascribed to a class of

unknown wise men. Chs. XXV.–XXIX. are stated to be “the Proverbs of Solomon which the men of Hezekiah, king of Judah, copied out.” Solomon, therefore, was not the author of the whole book, neither was it compiled as a whole in his day. According to its own testimony it is a compilation completed not before the reign of Hezekiah, 727–697 B.C. This work of the collectors presupposes some existing book to which they attached a supplement. Who wrote the appendices (Chs. XXX.–XXXI.), and whether they are a later addition, cannot be determined. On account of this diversity of authorship, indicated by the book itself, the arrangement of the book has taxed the skill of the critics, no two of whom seem to agree. Nearly all, however, admit that the norm of the book (Chs. X. 1–XXII. 16), is unquestionably Solomon’s. Wright, W. A., in Smith’s Bib. Dict., sums up the controversy thus: “It appears from a consideration of the whole question of the manner in which the Book of Proverbs arrived at its present shape, that the nucleus of the whole was the collection of Solomon’s Proverbs in Chs. X. 1–XXII. 16; that to this was added the further collection made by the learned men of the court of Hezekiah, Chs. XXV.–XXIX.; that these two were put together and united with Chs. XXII. 17–XXIV., and that to this as a whole the introduction, Chs. I.–IX., was affixed (*sic*); but whether it was compiled by the same writer who added Chs. XXII. 16–XXIV. cannot be determined. Nor is it possible to assert that this same compiler may not have added the concluding chapters of the book to his previous collection.” As

to the date of the final addition, few agree. Seemingly, the reign of Hezekiah is the earliest *terminus a quo*.

Note 1.—For the learning of Solomon, and the probable source of the collection by the learned men of Hezekiah's court, see 1 Kings IV. 29–34.

Note 2.—There is a Jewish tradition that Solomon composed "The Song of Songs" in his youth, "The Proverbs" in his mature manhood, and "Ecclesiastes" in his old age. The grounds of such a distinction are evident.

Note 3.—For a list of quotations in N. T., see Introductions.

Note 4.—For the variations in the Sept., see Lange, Intro., § 13.

§ 3. **General Analysis.**—1. General Introduction. Ch. I. 1–6.

2. Wisdom, as the chief good, commended to youth. Chs. I. 7–IX.

3. Sundry maxims, precepts, and admonitions pertaining to human life. Chs. X.–XXII. 16.

4. Additions of a similar character by the so-called wise men. Chs. XXII. 17–XXIV. 34.

5. Gleanings by the men of Hezekiah pertaining to kings and their subjects. Chs. XXV.–XXIX.

6. Two supplements. Chs. XXX.–XXXI. (*a*) The words of Agur. Ch. XXX. (*b*) The words of Lemuel, and the poem in praise of a wise, capable woman. Ch. XXXI.

For a minute analysis, see Lange, Zöckler, O., and appendix to Proverbs in Smith's Bib. Dict., Conant, T. J.

§ 4. **Difficulty.**—Is Wisdom in Ch. VIII. to be understood as poetic drapery; *i.e.* a personification of one of Jehovah's attributes, or is it an adumbration of the hypostatic person of the Logos? For the latter view, see Bib. Sac. vol. 15. For the former, Com., Delitzsch, Introd.

I prefer the view that we have here an impersonation of a divine principle as a law of the universe to which all creation is subject. So Conant, T. J.

LITERATURE.

Besides usual Coms., see Stuart, M., and Conant, T. J. Practical, see "Laws from Heaven for Life on Earth," Arnot, W.; Lectures, Wardlaw, R., 3 vols. "Solomon and Job," Cheyne, T. K.; "Solomon: his Life and Times," Farrar, F. W.

3. JOB.

§ 1. **Title.**—The title by which this book has always been designated is taken from its principal hero. If the name is derived from a Hebrew root, as with most critics, it seems to signify “The assailed, or persecuted one,” Ex. XXIII. 22; if from an Arabic root, as with many, “The repenting one.” See Lange, Zöckler, O.

§ 2. **Authorship.**—Opinions vary and are conjectural or hypothetical. The book itself is silent. Some, Job himself; others, Moses; Canon Cook; others, an unknown writer of the time of Solomon; Delitzsch, etc.; others, a writer in the exile period; Bleek, Davidson, etc. Few seek a later authorship than the exile period, on account of Ezek. XIV. 14–20.

In favor of Moses are—

(a) The tradition of the Jews and some of the early Christian writers. Origen, Jerome.

(b) The plausibility that Moses in Midian would be wont to meditate upon the theme of the book, the mysteries of human suffering.

(c) That he was equal to the task as well versed in Egyptian learning, with which the book teems, and with the natural history of Egypt, with which the book is familiar.

(*d*) That the name for the Deity in the prosaic portion being Jehovah, and in the dialogues, for the most part, Eloah, indicates Hebrew authorship, a name with which Moses was familiar.

(*e*) That its un-Jewish tone, *i.e.* absence of reference to the Mosaic law, temple, priesthood, sacrifices (except patriarchal), points to a date previous to the time of Moses as the Hebrew lawgiver.

In favor of some writer of the Solomonic period are —

(*a*) The artistic structure and philosophical tone of the book, which presuppose a higher training in composition and speculation than in the Mosaic period.

(*b*) The Aramaisms or Arabisms in the language of Job's friends, which indicate such contact with neighboring nations as existed in the Solomonic period.

(*c*) Allusions to the Mosaic Law; *e.g.* Ch. V. 14 and Deut. XXVIII. 29—XXXI. 11 and Lev. XVIII. 17 and XX. 14.

(*d*) The idea of Sheol, or the invisible world, harmonizes with the Psalms of David.

In favor of the exile period are the views already considered in favor of the Solomonic period, together with the theory that the poem was designed as a source of comfort to the Jews in captivity, and is to be interpreted as is the idea of the Servant of Jehovah in Isa. XL.—LXVI. by these critics. The linguistic argument is drawn from the analogy of language. See Isaiah, vol. 2, Essay 9, Cheyne, T. K.

Note. — The passage in Ezek. already referred to seems to be a *terminus ad quem* for authorship, whether the term "Job" be used historically or ideally.

In favor of the Ezraic or later period, the chief argu-

ment is the colloquy between Jehovah and Satan, the idea of a personal Satan being claimed as of Persian origin.

Note. — The age of the book of course must synchronize with its authorship.

§ 3. **The Class of Poetry to which the Book belongs.** — It has been called an epic, a drama, a tragedy, a didactic poem. For the epic there are few, if any, reasons. It has some of the elements of the drama, viz., dialogue, something of a plot with a solution. The happy conclusion antagonizes the conception of a tragedy. Its didactic purpose is everywhere apparent.

§ 4. Is the book historical, or the poetic conception of the author? Three views have been advocated.

1. Pure history, in the narrative and poetical portions.
2. Unhistorical in all its parts; the poet's creation.
3. An historical tradition of a real sufferer like Job, or of Job himself, adopted by the writer and worked up for his didactic purposes.

For the first, are the supposed views of Josephus and some Rabbins; and of most Christian writers until the Reformation. This view is now generally abandoned. It is too literal.

For the second, though held by critics so unlike as Hengstenberg and Reuss, there are few supporters.

The third is the more generally accepted opinion.

Davidson, A. B., in *Com.*, sums up the objections to the historical view substantially as follows: "That the book is not literal history appears —

"(1) From the scenes in heaven exhibited in the pro-

logue (Chs. I, II.), and from the lengthy speeches put into the mouth of the Almighty, Ch. XXXVIII. sq.

“(2) From the symbolical numbers, three and seven, used to describe Job’s flocks and his children; and from the fact that his possessions are exactly doubled to him on his restoration, while he receives again seven sons and three daughters, precisely as before.

“(3) From the dramatic and ideal nature of the account of Job’s calamities (Ch. I. 13 sq.), where the forces of nature and the violence of men alternate in bringing ruin upon him, and in case of each only one escapes to tell the tidings.

“(4) From the nature of the debate between Job and his friends.” Too artistic; could not be merely extemporaneous utterances.

§ 5. The Teaching of the Book.—Prof. W. H. Green, in “The Book of Job Unfolded,” gives this as the result of special study.

Subject, “The rectitude of the Divine Government when the righteous are specially afflicted.

“1. Special suffering implies special guilt. — Friends.

“2. Special suffering may imply God’s benevolent purpose towards the sufferer. — Elihu.

“3. Special suffering is designed to beget unconditional submission to the wise government of an All-Wise God. — God.”

This is an analysis according to the main contents of the book. For an exhaustive one, see Lange, Zöckler, O. For a summary, see Bleek, Intro. For the best, perhaps, unless too Christian, see Revised Eng. Script., Conant, T. J.

§ 6. **Difficulties.**— These are very ably discussed in Lange by Zöckler, O.

LITERATURE.

See Lange, Zöckler, O.

Cambridge	Davidson, A. B.
“Biblical Studies”	Godet, F.
“Short Studies on Great Subjects”	Froude, J. A.
Bib. Sac. vol. 10	Barrows, E. P.
“The Expositor,” August, '88	Hutton, W. B.

4. CANTICLES ; OR, THE SONG OF SONGS.

Chapters, 3.

§ 1. **Canonicity.**—This depends upon the facts that it is found in the Sept., in the translations of Aquila, Symmachus, and Theodotion, in the catalogues of Melito and others, and the general testimony of the early synagogue and the Christian Church. In the Mishna it is said, “to pollute¹ the hands”; *i.e.* to be canonical.* See “Solomon’s Songs,” Kitto’s *Cyclopedia*, Ginsburg, C. D.

§ 2. **Title.**—In the Hebrew Text it is called “The Song of Songs”; *i.e.* “the most beautiful of songs,” and the fuller statement, “The Song of Songs which is Solomon’s,” not as some, “the most beautiful song of Solomon,” but the most beautiful of songs, whose author is Solomon. The comparison is not of one among many, but of one as supremely excellent, like the phrase, “Holy of holies,” etc.

Authorship and Date.—If we credit the superscription whether placed there by the author or by the compiler, the book is Solomon’s, but the date would be conjectural; *i.e.* whether it was composed in his youth, manhood, or old age. As a general fact the Solomonic authorship of the book was admitted until near the close of the last century. Modern criticism, much of

¹ See שִׁטָּף in *Neuerhebraische und Chaldaische Worterbuch*, Levy, J.

it, rejects the authority of the titles to the psalms, and the prophetic books, and this poem, relying chiefly upon the internal evidence of the book itself as sustaining or rejecting the truthfulness of the title.

In favor of Solomon are —

(a) The manifest knowledge of the author, exemplifying minutely what is said of Solomon in 1 Kings IV. 33.

(b) The manifold evidence that the book describes a state of royalty in the highest stage of commercial prosperity, as was singularly true of the reign of Solomon.

(c) The indications that the territorial boundaries of the kingdom were such as they were during Solomon's reign alone. See Chs. I. 5; I. 9; III. 9; IV. 1; IV. 4; VI. 4; VII. 5; IX. 5, 6.

Of course these facts might be portrayed by another than Solomon, but the exuberance of such knowledge harmonizes with Solomonic authorship.

(d) Even many of the Aramaisms, real or supposed, which are strongly relied upon for late authorship; *e.g.* the Persian period, are found in the Song of Deborah, in Job and Amos, and may be accounted for by Solomon's familiarity with them, and in a few instances, perhaps, may be a copyist's error.

§ 3. **Unity of the Book.** — As to the actual unity of the poem, with a plot and well-defined characters, the diversity of opinions and the hypotheses employed to solve difficulties render a satisfactory conclusion impossible. See Lange, Zöckler, *Introd.*, with marginal notes, pp. 8–11. Very few agree as to the number of characters represented in the poem, and when they do agree, the portions of the poem assigned to each differ. The

transitions are so abrupt as to require the author's eye to detect them. The main question, however, which has its bearing on the method adopted for the interpretation of the poem, is whether the loved one in the poem is the object of passion by two lovers, a king and a shepherd, or by one only, and that one the king.

Those who hold to two lovers are well represented by Ginsburg, who divides the song into five sections, marked by certain recurring expressions.

"1. The Shulamite is in the royal tent, expressing her desire for the shepherd, and unmoved by the king's advances. Chs. I. 2-II. 7.

"2. She relates to the court ladies the cruelty of her brothers, which had led to the separation between herself and her beloved. Chs. II. 8-III. 5.

"3. The entry of the royal train into Jerusalem. The shepherd follows his betrothed into the city, and proposes to rescue her. Some of her court companions are favorably impressed by her constancy. Chs. III. 6-V. 1.

"4. The shepherdess tells her dream, and still further engages the sympathies of her companions. The king's flatteries and promises are unavailing. Chs. V. 2-VIII. 4." (Quoted from art. "Canticles," Smith's Bib. Dict.)

The lesson of the song, according to this scheme, is the power of genuine love to resist strong temptation. Inferentially it endorses the Scripture law of marriage, Gen. II. 24. But does not the scheme read a theory into the poem? Would Solomon, or another in his name, write such an accusation against himself? If so, and interpreted literally, the poem would carry with it a healthy tone.

Zöckler divides the poem in the same way with this result:—

1. The first meeting of the lovers at the royal palace in (or near) Jerusalem. Chs. I. 2—II. 7.
2. The first meeting of the lovers, as related by Shulamith, who has returned home. Chs. II. 8—III. 5.
3. The solemn bringing of the bride, and the marriage at Jerusalem. Chs. III. 6—V. 1.
4. Shulamith's longing for her home reawakened. Chs. V. 2—VIII. 4.
5. The return home, and the triumph of the chaste love of the wife over the unchaste feelings of her husband. Ch. VIII. 5—14.

Lesson. The pure love of a rustic maiden wins the heart of a polygamous king to monogamy.

This scheme seems to read a theory between the lines, yet the moral is a good one. To spiritualize it and represent Christ as purified by his Church seems monstrous, and certainly anti-scriptural.

The view of Keil, substantially that of Delitzsch, Bleek, Green, and others, seeks unity in this way:—

1. The longings of mutual love. Chs. I. 2—II. 7.
2. The lovers seeking and finding each other. Chs. II. 8—III. 5.
3. The nuptials. Chs. III. 6—V. 1.
4. The separation and reunion. Chs. V. 2—VI. 9.
5. The praises of the lovers. Chs. VI. 10—VIII. 4.
6. The confirmation of the covenant of love, leading to inviolable fidelity. Ch. VIII. 5—14.

If this view can be maintained, then the poem might be deemed a lesson in wedded love, which in the O. T. is used as the symbol of the love of Jehovah for his

people, and in the New, the love of Christ for his Church. The view is scriptural; will the poem bear such an explanation of the divisions?

§ 4. **Methods of Interpretation.**—Ingenuity has done its best, and each critic has surpassed his predecessor by his skill, but all the methods may be reduced to three: *The Allegorical, The Literal, The Typical.*

1. *The Allegorical.*—This view confutes itself by its monstrosities. The prime requirement is a vivid imagination. One may find in it a “history of Israel from the Exodus until his final redemption,” with all the particulars of that history, as does the Targum on Cant. Another, in the phrase “the kiss of his mouth,” finds the union of the Creator with the creature. Others, in the bride, the individual souls of Christians, or the Church as a collective body. Others allegorize the cheeks of the bride as “good works,” her neck, “the love of Christ,” and her golden chains, “faith,” etc. Others suppose the bride to represent the Ten Tribes, the bridegroom Hezekiah, and Shulamith’s brothers a party in the house of Judah. Others find all the details in the life of Christ.

2. *The Literal.*—This has much to commend it. If Solomon is the author, it would present him as a penitent and an endorser of the divine law of marriage. If written by another, its representation would be to the same effect. But in this theory the bride must be an Israelitish maiden, not an Egyptian princess.

3. *The Typical.*—If unity of thought can be preserved, this view helps to account for the introduction of the poem into the Canon. Solomon, though a very

imperfect man, might, as husband, here ideally represented, be the type of the Spotless Husband of the Church.

§ 5. **Difficulties.**— Many and unsolvable.

LITERATURE.

Lange.

- “Sacred Poetry of the Hebrews” Lowth, R.
 “The Spirit of the Heb. Poetry” Taylor, I.
 “The Spirit of the Heb. Poetry” Herder, J. G.
 Translation, with notes Noyes, G. R.
 Patristic Theodoret.
 “Scriptural Testimony to the Messiah” Smith, Pye, R.
 Art. “Canticles,” in Kitto Ginsburg, C. D.
 A thesaurus of opinions.
 Andover Rev. '85, art. by Clarke, W. B.
 Monthly Inter. Oct. '86.

5. RUTH.

Chapters, 4.

§ 1. **Its Place in the Canon.**—The Hebrew Bible locates this book as the fifth in the Hagiographa, but the Sept. places it next to Judges. It also places Daniel as the fourth of the major prophets, and Lamentations next to Jeremiah. As already said, the change was made not earlier than the second century A.D., and probably for synagogue services.

§ 2. **Its Canonicity.**—This rests upon the same grounds as the other Hagiographa. Aside from the moral teaching of the book, the last verses, which give the genealogy of David, not elsewhere so explicitly given, and so important in the genealogy of the Messiah, make it a necessary link in the history of the covenant people. Otherwise, except as an exquisite pastoral, its claims would be slight. As confirming the genealogical value of the book, it is noticeable that the Books of Samuel are silent as to the descent of David from Ruth, that the Chronicles, though they mention Boaz as one of his ancestors, say nothing of Ruth, (1 Chron. II. 11, 12), and yet Matthew inserts her name in his genealogical tables, Matt. I. 3-6.

Query.—Is the genealogy in Ruth and Matthew exact, or are the chief persons in the line of descent the ones mentioned? See "Book of Ruth in Hebrew and Chaldee," Wright, C. H. H.

§ 3. **Author and Date.**—The author is unknown. One of the Jewish traditions gives the name of Samuel as the author; a mere conjecture. The title to the book of course is merely the name of the central character. As to date, unless the last verses are an appendix, by another hand, the book could not have been written prior to the birth of David and not very likely before the close of his reign, when he had secured his position as the typical king. To show that it was of much later date, it is affirmed—

(a) That “the plucking off the shoe” (Ch. IV. 7, 8) had become obsolete when the book was written, which was doubtless true in the commercial changes of the monarchy, and the author states the fact.

(b) That it contains Aramaisms. True; but they are put into the mouth of foreigners, and are not found as a rule in the language of the author.

(c) That it recognizes the custom of foreign marriages, *i.e.* that they were not strongly forbidden until the time of Ezra (Ezra IX. 1 sq.), and therefore the book must be of exilic date. This argument is of little weight. They did not first become unlawful in the times of Ezra and Nehemiah. They were contrary to the Mosaic law, Deut. VII. 1-4; XXIII. 3-6. And the fact that the marriage of Boaz with Ruth is not censured is merely in accordance with the usage of the Scriptural writers to give the facts just as they were. The genealogy at the close throws the only light we have upon the date of the book. That would imply a date soon after if not during David's age.

§ 4. **Design of the Book.**—Critics differ—

(a) That it was intended to enforce by illustration the Levirate Law of marriage according to Gen. XXXVIII. 8 and Deut. XXV. 5 sq. ; improbable. Boaz was but a remote kinsman, and his action was not required by the Mosaic Law.

(b) That it is a beautiful family picture enforcing the duty of a man to marry his kinswoman.

(c) That it is "a book of praise of true love and virtue ; a book of reconciliation for those alien nations who betake themselves under the wings of the living God. In Boaz and Ruth, Israel and the Gentiles are, as it were, personified. In order to come under the wings of Israel, nothing is needed but the love and faith of Ruth." Lange, Intro., Cassel, P.

(d) The care of Divine Providence for those who sincerely love God. The last fills out the facts of the story.

§ 5. **Contents.**— 1. The account concerning Naomi from her departure from Canaan into Moab, and her return into the land of Israel. Ch. I.

2. The interview of Boaz and Ruth, and their marriage. Chs. II.–IV. 12.

3. The birth of Obed, the son of Boaz by Ruth, from whom David was descended. Ch. IV. 13–18.

§ 6. **Difficulties.**—The chronology of the concluding verses.

The exact period in which the scene is laid.

LITERATURE.

- "The History of the Jewish Church" Stanley, A. P.
 "The Rich Kinsman" Tyng, S. H.

6. LAMENTATIONS.

Chapters, 5.

§ 1. **Title.**—This book is so called from its first Hebrew word אֵיכָה, signifying “how!” an exclamation of grief. The Rabbins call it קִינּוֹת, dirges, elegies, lamentations. The Sept. translates this word *θρηνοί*, and the Vulgate *Threni*, lamentations, a word fitly expressing the main thoughts of the book.

§ 2. **Its Place in the Canon.**—In the Hebrew Canon this book is the sixth of the Hagiographa. The Sept. and the Vulgate place it immediately after the prophecies of Jeremiah. Bleek thinks that it belonged there in the earliest Hebrew Canon. The enumeration of the books by Josephus, contra Apion, 1, 8, Melito, Eusebius, 4, 26, and Jerome, presupposes such a connection. See Lange, Intro., Nägelsbach, C. W. E.

§ 3. **Author and Date.**—Tradition and the general consent of critics agree that the book was the work of the well-known prophet Jeremiah. They derive this view from the harmony between his prophecies and these elegies, in spirit, purport, analogies of language (see Keil), and what the poet says of himself. See Ch. III. 52 sq. and Jer. XXXVIII. 6 sq. Bleek says “it may be assumed as certain.” Ewald deems it the work of Baruch or one of Jeremiah’s disciples. Nägelsbach surrenders his earlier opinion that the book was com-

posed by Jeremiah, but thinks it was a product of his age. See *Introd.* His reasoning is acute and learned, but not conclusive. The book itself is silent, nor is it quoted in the N. T. as Jeremiah's. Yet the analogies of language are very strong in behalf of the tradition.

The tradition probably rests upon the superscription of the Sept., which reads thus: "And it came to pass after Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said." Whether this superscription ever belonged to the Hebrew text or not, its testimony is worthy of consideration.

As to Date. — Bleek fixes it very minutely. He says, "I believe that we may assume with great probability that the songs were composed . . . in the interval between the surrender of the city and its destruction, during which time Jeremiah remained in Jerusalem." Jer. XXXIX. 14. We simply do not know. We need not take for granted that all these elegies were composed at the same time. There is a very general, but not a very close, unity between them, and this may arise from the fact that they were not all composed at the same time.

§ 4. **Subject.** — Lamentations over the destruction of Judah and Jerusalem by the Chaldeans. The opinion that refers them to the death of Josiah, grounded on the statement in 2 Chron. XXXV. 25, is not well supported, though adopted by Josephus, *Ant.* 10, 5, 1, and others. The contents of these elegies are opposed

to it. As Bleek says: "The songs spoken of by him" (*i.e.* the Chronicler) "were some of Jeremiah's, which like so many of the works quoted in the Chronicles, were not admitted into the Canon, and have therefore been lost."

§ 5. **Contents.**—Summarily, the first two chapters and the last two record the misery which had befallen Judah and Jerusalem, and the middle one refers to the author's personal sufferings.

§ 6. **Structure.**—Uniquely artistic. In the Hebrew text, Chs. I., II., and IV. contain 22 verses each, the number of letters of the Hebrew alphabet. Ch. III. has 66 verses, but so arranged that the initial letter is three times repeated, so as to give substantially 22 verses. Ch. V. contains 22 verses, but no alphabetical order.

§ 7. **The Relation of the Book to the Prophecies of Jeremiah.**—It is evidently their supplement. The prophecies point to the final catastrophe in the destruction of Jerusalem. The Lamentations place us in the very scene of the overthrow. "All feeling of exultation, in which, as a mere prophet of evil, he might have indulged at the fulfilment of his forebodings, was swallowed up in deep, overwhelming sorrow." Smith's Bib. Dict., Plumptre, E. H. The book is annually read by the Jews in commemoration of the burning of the Temple. Every Friday afternoon passages of it are repeated at Jerusalem's well-known Wailing-Place.

LITERATURE.

For critical purposes, see Nägelsbach, C. W. E. Very full. "Poetical Books," Ewald, H. Translation, Noyes, G. R. "History of the Jews," vol. 1, Milman, H. H. Kitto, art. by Deutsch, Emanuel.

7. ECCLESIASTES.

Chapters, 13.

§ 1. **Title.**—This book, the seventh of the Hagiographa, takes its title from the Sept. translation of the second word in the Hebrew text, קהלת = Koheleth. The exact meaning of the word as here used is very doubtful, and out of the various suppositions concerning its meaning have been formed various hypotheses concerning the aim of the book. The verb means “to assemble” or “to gather together” a public assembly, and the participle feminine, as here, would seem to mean “a female gatherer of an assembly to God” (Ency. Brit.); “the feminine arising from the fact that in Ch. VII. 27, Solomon is depicted as personified Wisdom, who appears herself in Prov. I. 20 and VIII. 1-4.” The symbolical meaning of the word would then be, “One gathering the people to hold communion with God,” in harmony with Solomon’s purpose as recorded in 1 Kings VIII. This theory is suggestive, but seems a little forced. I give it as the latest view. Plumptre says the word means “debater,” out of which comes the theory of a colloquy. Others, and most from the time of Jerome (see Bleek), are satisfied with the term “preacher,” meaning, according to the full title, “The royal preacher,” Solomon. “The words of the preacher, the son of David, king in Jerusalem.” See Lange, Zöckler, O.; “Job and Solomon,” Cheyne, T. K., p. 298.

§ 2. **Author and Date.** — The title does not affirm explicitly that Solomon was the author of the book, nor is there such an affirmation in the book itself. The decision must be formed by the arguments from tradition and internal probabilities. It has been assigned to Isaiah, Kimchi, Hezekiah, Talmudical writers, to some unknown writer after the Babylonian Captivity, and to some unknown writer in the time of Antiochus Epiphanes.

For Solomon are, —

(a) The general tradition of the Jews and the Christian Church. Zöckler, O., and Plumptre, E. H.

(b) That the references to Koheleth in I. 2, 12, and XII. 9, 10, harmonize with the superscription interpreted as indicating Solomonic authorship.

(c) That the knowledge of the author in its universality, and his experiences as related in the book, better fit the Solomonic age than any later period.

(d) That the numerous Aramaisms, which are the strong point made by those who deny Solomonic authorship, are exaggerated as to number, and can be accounted for from the extent of his commercial relations and from his acquaintance with the foreign women in his harem making him familiar with Aramaic.

(e) That its introduction into the Canon and the rejection of the apocryphal pseudonymous book, "Wisdom of Solomon," presuppose the meaning of the superscription to have been that Solomon was its author.

Against, —

(a) That the words, "I, the preacher, was king over Israel" (Ch. I. 12), are an historical statement, implying that he was when writing not king, and is merely im-

personated by the author as one already dead. But this is pressing the Hebrew preterite too far.

(b) That the name for the Deity is Elohim throughout the book, and according to the Newer Criticism implies a late date. Moreover, that it is totally unlike the Proverbs of Solomon, where the name Jehovah predominates. A son of David, it is said, would use the theocratic name. To this it is replied, that the preacher is dealing with man universal, "all the living who walk under the sun," that there is no trace of Judaism in the book, and that therefore there was no occasion for introducing the theocratic name.

(c) That Solomon, the second king of the dynasty, would hardly speak of "all that had been before him in Jerusalem," Ch. I. 16. The reply would be, why not? It is a matter of taste; perhaps a specimen of Oriental pride. That the word "all" refers to kings, as though there were many predecessors, is not a necessity. It may refer simply to the wealth and possessions of former times.

(d) That the popular misery and oppression described in the book do not belong to his age, or if so, he would not confess it. It might be replied that the revolt under Rehoboam proved it to have been so, and as to his confession of his own guilt in the matter, he states facts and lets the reader draw his own inference. It is singular that by some his authorship is objected to because he makes no public confession of his sins, and by others, that as a king he would not disgrace himself in such a way.

(e) That the book presents many parallelisms to Malachi, *i.e.* as interlocutory, and therefore must be

long to that age. But what is the proof? Which is the imitator?

(*f*) That the Aramaisms are so numerous that they cannot be accounted for except on the ground of a later age than the time of Solomon. The author, therefore, is simply an impersonator of Solomon. Modern criticism leans strongly this way. Delitzsch finds nearly a hundred words or phrases which are peculiar to post-exilic literature, and says that "if the Book of Koheleth be of old Solomonic origin, then there is no history of the Hebrew language." Ginsburg says that "we could as easily believe that Chaucer is the author of *Rasselas*, as that Solomon wrote *Koheleth*." Ewald takes substantially the same view. Yet Pusey, "Lectures on Daniel the Prophet," pp. 327 sq., maintains that there are no words in the book which characterize it as of a later age than Solomon's. So, also, Tayler Lewis, in *Lange*. So "The Authorship of *Ecclesiastes*," by Johnston, David. So Dean Milman. It must be confessed, however, that the weight of scholarship at the present time favors the late date of the book.

§ 3. **The Design of the Book.**—Oehler puts it pithily thus, "In it the contrast between the Divine perfection and the vanity of the world is represented as irreconcilable, the latter as an undeniable experience, the former as a religious postulate." And Bleek says, "It is both moving and elevating to see how this latter belief is held fast to amid every doubt, and how the author everywhere recurs to it." The author, be he Solomon or the impersonator of Solomon, puts before us the royal preacher in his old age, soliloquizing on his

past experiences, and revealing the fact that all that the world can bestow is unsatisfactory, that to obey God is the *summum bonum*. The experiences are to be interpreted, not as Divine revelations, but as human struggles in the search for the highest good.

§ 4. **General Analysis.**—No two commentators agree. This one by Sebastian Schmidt commends itself.

THREE PARTS. I. Treatise concerning the highest good: (a) Negative, showing wherein it does not consist, Chs. I.–III. 11; (b) Positive, wherein it is to be placed, Ch. III. 12–14.

II. Six instances in which man may be prevented from obtaining the highest good, Chs. III. 15–IV. 16.

III. Guide to the true worship of God, and the way to happiness, contained in fourteen rules of conduct, IV. 17–XII. 7; together with a summary, Ch. XII. 8–14.

See more in Introduction to Lange, Zöckler, O.

LITERATURE.

Camb. Bib. for Schools	Plumptre, E. H.
Rich in its philosophy.	
Ecclesiastes, Ency. Brit.	Ginsburg, C. D.
Rich in literature.	
Ecclesiastes, Ency.	Kitto, John.
Lange	Zöckler, O.
“The Royal Preacher”	Hamilton, James.
Metrical Version of Koheleth, Lange	Lewis, Tayler.
Commentary	Stuart, Moses.
Minute.	

8. ESTHER.

Chapters, 10.

§ 1. **Title and Canonicity.**—This book, the eighth of the Hagiographa, is so named from its heroine. It is one of the so-called Megilloth (Rolls), read at the Feast of Purim, because it gives the origin of that feast. The later Jews attach special value to the book, and sometimes place it by the side of the Torah, thereby giving it the place of honor. Some of them say (Maimonides) that in the time of the Messiah all the prophets and the Hagiographa will pass away except the Torah, the Oral Law, and the Roll of Esther (Bleek). The earlier Jews, according to the Jerusalem Talmud, did not so esteem it, and ridiculed the founding a feast day upon it. See Lange, Schults, Fr. W. In the early Christian Church it was likewise opposed, on the ground that the name of God is not found in it, and that it breathes a spirit of hatred hostile to the teachings of the Scriptures generally. The gravest of these difficulties and others of a kindred character are strongly stated by Bleek, Intro., §§ 173-4. See on the other side, Excursuses, E. H. K., in "Book of Esther," edited by Haley, J. W., and the reply of Keil, Intro. Professor Stuart says, "The fact that the Feast of Purim has come down to us from time almost immemorial proves as certainly that the main events related in the Book of Esther happened, as the Declaration of

Independence and the celebration of Fourth of July prove that we separated from Great Britain and became an independent nation," Old Testament, p. 357, Stuart, M. Its reception into the Canon is accredited by most of the canonical tables (Melito's an exception), and the early and late celebration of the Feast of Purim seems to attest its integrity and historicity. See Excursus on "The Liturgical Use of the Book of Esther," Lange. This feast has been commemorated at least from the time of the writer of the second Book of Maccabees, Ch. XV. 36. See Josephus, *Antiq.* 11, 6, 13. The Feast of Purim is the strongest external evidence we have for the historical character of the book, and gives perhaps a sufficient ground for interpreting it from that point of view. The poetic interpretation reduces it to a strange fictitious story.

§ 2. **Author and Date.**—As to these, there is no desirable certainty. The common view is that it is the work of Mordecai, thus harmonizing with tradition. It seems to have been written by an eye-witness, and some of the material seemingly requires such a source. The Talmud assigns it to the men of the Great Synagogue. Others ascribe it to Ezra. No one knows.

As to date, Bleek places it later than the Persian age, but whether written in Palestine or in Persia is uncertain. Keil thinks the writer contemporary with Ezra and Nehemiah. Rawlinson puts the time of its composition 444-434 B.C. In the book of Haley, already referred to, the dates of the book are summarily these: "Xerxes (the Ahasuerus of Esther) ascends the throne 485 B.C.; Esther becomes his queen 478 B.C.; when

she was presumably twenty, and Mordecai forty years of age. Hence the events of Esther occurred about B.C. 482-470."

§ 3. **Design of the Book.**—This is to describe the historical occasion and origin of the Feast of Purim. The moral teaching of the book is God's providential care over his dispersed people. The absence of the name of God in the book is not easily accounted for. Haley's Excursus "O" gives an ingenious but not satisfactory explanation. My own opinion is that inasmuch as the whole book is permeated with the wonderful intervention of God's care for His people, the name was designed to be felt rather than mentioned, and so omitted purposely. But this view does not satisfy the craving of the general reader.

§ 4. **General Analysis.**—The book may be divided into two parts :—

Part 1. The elevation of Esther to be queen, and the discovery of the plot against the king's life. Chs. I.-II.

Part 2. The promotion of Haman, and the frustration of his plans against the Jews. Chs. III.-X.

Note.—In the Hebrew text the book ends with Ch. X. 3. The Sept. adds ten verses, the Vulgate six chapters. These are deemed apocryphal, though accepted by the Greek and Roman churches. See Excursus "P," Haley, for translation. See art. "Esther," Smith's Bib. Dic., and Lange, Intro., p. 25.

§ 5. **Chief Difficulties in the Book.**—1. Settling the question as to the king during whose reign the events

occurred. The prevalent opinion now is that it was the renowned Xerxes. See Haley's Intro.

2. The Persian words and names in the book as affecting authorship and date. See Haley, Excursus "A," and Introductions.

3. The adjustment of the history of the Jews with the events described in the book. See Haley, Excursus "F," "Hist. of the Jews," Milman, H. H., "Hist. of Israel," Ewald, H.

4. The Unwritten Name, Haley, Excursus "P."

LITERATURE.

- | | |
|--|-----------------|
| "The Book of Esther" | Haley, J. W. |
| "Hist. of the Jews," vol. I | Milman, H. H. |
| "Lectures Expository and Practical on the Book
of Esther" | Davidson, A. B. |
| Bible Commentary. | Rawlinson, G. |

9. DANIEL.

Chapters, 12.

§ 1. **Title.**—This book, the ninth of the Hagiographa, is so named from the prophet whose life and prophecies it records. The name signifies “God is my judge,” or “God is judging.”

§ 2. **Canonicity of the Book.**—The recognition of the book by the Sept. translators, the Jewish synagogue, and the Christian Church as sacred Scripture is unquestioned, but its right to a place there with such authority as is given to the prophets, such as Ezekiel and Isaiah, is denied.

(a) Because in the Hebrew Text it is placed among the Hagiographa, a class of non-prophetical books. In the Sept. and the catalogues of the early Church it takes its place among the Major Prophets. Some of the reasons for its place in the Hagiographa are:—

(α) That Daniel was a prophet of a lower grade than Haggai and Zechariah. He saw visions; they did not. But Daniel, according to the book, was no more a visionary prophet than Ezekiel or Zechariah.

(β) That Daniel was not so much a prophet as an apocalyptic seer, Bib. Com. A distinction without a difference to a believer in revelation.

(γ) That Daniel was not officially a prophet, as the others were. There is no evidence of such a distinction

in the arrangement of the books of the Canon. The other books of the Hagiographa are not the works of prophets *per se*; but if there is such a fact as prophecy minute and full, the Book of Daniel contains it. See Pusey's "Daniel the Prophet," pp. 351 sqq.

(δ) I. "The Book of Daniel stands between Esther and Ezra, because Esther, for a sufficient reason, is the last of the Megilloth (festival volumes), and because the principal contents of Daniel belong to the time before Ezra and Nehemiah." — Herzog, Delitzsch. Chronological.

II. The manifest division of the book into history and prophecy, composed or written in Aramaic and Hebrew, fits it to precede Ezra, the only other book in which the Aramaic and Hebrew are found (except Jeremiah). Linguistic.

(ε) The subject-matter of the book allies itself with the general tone and spirit of the Hagiographa. "Prayer and prophecy link it to the softer, more spiritual members of the Kethubim; history and narrative to the sterner, more prosaic records of the Jewish Annals." Bib. Com., Intro.

Note. — The catalogues of the early Church follow the Sept., and place Daniel among the Major Prophets. It is doubted by many whether the earliest Hebrew Canon placed Daniel among the Hagiographa. See "Daniel, Critical History and Defence of, etc." pp. 424 sqq. Stuart, M.

(b) Because the Son of Sirach in Eccles., Ch. XLIX., omits to mention his name among the distinguished worthies and prophets prior to his day. It is an argument *e silentio*, which is always treacherous. There is

no mention of Ezra or Mordecai, yet no one questions the literary work of Ezra. The names to which the Son of Sirach refers follow no chronological order, and the most that can be said of the omissions, is, that he did not know of any Daniel, or that Daniel did not stand in his canon among the prophets, as he does not in the Hebrew Text. But the latter fact harmonizes with the canonicity of the book.

(c) Because if the Book of Daniel were in existence in the time of Cyrus, its influence would have been apparent in the post-exilic writers, Haggai, Zechariah (I.-VIII.), and Malachi. But critics have affirmed that such influence is to be seen, and that Zechariah especially drew unmistakably from Daniel. Moreover, the analogy between the prayer of Daniel (Ch. IX. 3-10), and the prayer of Ezra (Ch. IX.), and Nehemiah (Ch. X.), indicates strongly the dependence of these writers upon Daniel, and so favors the early date claimed for his book.

Note. — The internal reasons assigned for a Macbean date of the book and a pseudographic authorship are drawn from philological and historical difficulties, together with the assumption of the impossibility of such minute prophecies and stupendous miracles as are therein recorded. For replies, see Commentaries.

§ 3. Unity of the Book. — Whoever was the author, critics are now substantially agreed that the book is the product of one mind, though the matter may have been arranged by a compiler. Bleek says, "This may be assumed as certain" (§ 258). Cheyne says: "Nor, in spite of all the assertions of controversial writers on

both sides, can any argument be based on the fact (strange as it seems) that the Book of Daniel is written in two languages or dialects." "Daniel," Encyc. Brit. "The similarity of style binds together the Chaldean and Hebrew portions not only in themselves but with each other." De Wette, Pusey, E. B.

The chief objections to the unity of the book are —

The use of the Aramaic and Hebrew languages or dialects, and the use of the third person for Daniel in the first seven chapters, while the first person is employed in the remaining five.

1. As to languages, the facts are these: the introduction, Chs. I., II. 4a are in Hebrew; Chs. II. 4b-VII. are in Aramaic; the remaining chapters are in Hebrew. For this peculiarity several reasons are assigned.

(a) That the original Hebrew of the Aramaic portion was lost, and its place supplied by the Aramaic translator. Lenormant, F., Encyc. Brit., Cheyne, T. K. Possible.

(b) That Daniel wrote the book at different periods of his life; that the whole was written originally in Aramaic, and when Daniel had recovered his mother tongue, which he had lost in Babylon, he translated portions of the book into Hebrew. Possible, but not probable. Zöckler, O.

(c) That the Aramaic portions are taken from the Babylonian records. Possible. Lange, Strong, J.

(d) The first part is in Aramaic as the language of the world-power and its development; the second in Hebrew as treating of the kingdom of God and its development, in the language of the people of God. Keil. Suggestive.

(e) Whatever the reason, and whatever the criticism upon the special characteristics of the Hebrew and the Aramaic in Daniel, the combination of the two favors the early authorship of the book in opposition to the Maccabean theory. Daniel was better qualified to write in both languages than a Maccabee. At any rate, a Maccabee would be inclined to write in Aramean alone, if his object was the instruction of the people. See Pusey, E. B.

2. The variation in the use of the first and third person, the latter when spoken of historically, the former when he appears personally, is not without its analogy in Is. VII. 3, and XX. 2 and XXXVI.–XXXIX., and in the seventh chapter there seems to be a preparation for the change. In the first two verses Daniel is spoken of in the third person, and the rest of the chapter takes the personal form. "Daniel, Book of," Smith's Bib. Dict., Westcott, B. F., says: "The cause of the difference is commonly supposed to lie in the nature of the case. The prophet narrates symbolic and representative events historically, for the event is its own witness; but revelations and visions need the personal attestation of those to whom they were communicated" (*idem*, § 5). He thinks, however, and with him "Bible Com." agrees, that the Book of Daniel as it now stands, though its material is essentially Daniel's, was brought into its present shape by a reviser, with a prefixed introduction. The theory is a relief, but it is a theory.

§ 4. **Author of the Book.**—Was he the Daniel of the Captivity, or a pseudo-Daniel of the Maccabean

period? The testimony in favor of the former view is as follows:—

(a) The testimony of the book itself.

(b) The testimony of Ezekiel goes so far at least as to declare the reality of a well-known righteous and wise man by the name of Daniel at the time of his prophesying. Ch. XIV. 14, 18, 20 and Ch. XXVIII. 3.

(c) The testimony of the first Book of Maccabees. 1 Mac. I. 54; cf. Dan. X. 27 and XI. 29 sq.; 1 Mac. II. 59, 60; cf. Dan. III. and VI.

(d) The testimony of the Book of Baruch, described, though apocryphal, as “a cento of Jeremiah, Daniel, Isaiah, Nehemiah, and Deuteronomy.” Ewald dates the book 400 B.C. See Baruch, II., III.; cf. Dan. X.

(e) The testimony of Josephus, who says, “Let those who read Daniel’s prophecies marvel at one so highly honored.” He is “one of the greatest of the prophets,” etc. See “Wars of the Jews,” 6, 2, 1; also Antiq. 11, 8, 5. He evidently states the current opinion.

(f) The testimony of the New Testament incidentally acknowledges each special characteristic of the book: miracles (Heb. XI. 33), its predictions (Matt. XXIV. 15), and its doctrine of angels (Luke I. 19–26). The Revelation everywhere teems with the imagery of Daniel. See also Matt. XXVI. 64. Sharp criticism may weaken some of this testimony, but considered as a whole it is very strong.

§ 5. **Analysis of the Book.**—Auberlen divides it into three parts, according to contents, as follows:—

1. General Introduction. Ch. I.

2. A general view of the progressive history of the

powers of the world, and of the principles of the Divine government as seen in events in the life of Daniel. Chs. II.—VII.

3. The fortunes of the people of God minutely detailed as typical of the fortunes of the Church in all ages. Chs. VIII.—XII.

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- “The Day-year Theory of Prophecy” . . . Stuart, M.
 Also, —
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 Daniel Stuart, M.
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 John” Auberlen.
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 “Remarks on Daniel” Chase, Ira.
 Daniel Barnes, A.
 Translation Ewald, H.
 Translation Noyes, G. R.
 Post-millenarian and Pre-millenarian litera-
 ture, generally.

10. EZRA.

Chapters, 10.

The Newer Criticism and much conservative criticism reckon this book as a part of a whole, including with it Nehemiah and the Chronicles, and discuss authorship and date from that point of view, but for our purposes we shall consider them as separate books.

§ 1. **Title.**—This tenth book of the Hagiographa is so named from the prominent position occupied by Ezra in the book, and also, perhaps, as an index of authorship. The word signifies “help.” Ezra and Nehemiah are called Esdras and Nehemiah by the Sept., and first and second Esdras by the Vulgate. Ezra and Nehemiah (Bleek) are reckoned as one book of two parts by the Jews, Josephus, the Talmud, Origen, and Jerome. Early Jewish and Christian testimony thus agree. The Book of Nehemiah, however, has its own title, and according to the text is thus distinguished from the Book of Ezra.

§ 2. **Author.**—Tradition assigns the book to Ezra the Scribe. Modern criticism admits this with reference to a portion of the book, but it deems the whole a compilation by some unknown but contemporaneous author. The book is divided into two distinct parts. Chs. I.–VI. treat of the Return of the Exiles

from the Babylonian Captivity, and events which took place during a period of twenty-three years, 538–516 B.C. This period is that when Joshua was high priest, Zerubbabel governor, and Zechariah and Haggai prophets. But from the seventh chapter to the close of the book the history relates events which took place in the short period of twelve months, *i.e.* from 458 B.C. (April) to 457 B.C. (April). There is, therefore, a gap of fifty-seven years between the first and second divisions; so that the writer of the last portion could hardly have been an eye-witness of the scenes of the first portion. Yet Ezra like any other historian could have compiled the historical material at hand, and put his seal of authorship upon it. See Bible Com., Introd., Rawlinson, G.; Lectures, Pusey, E. B., pp. 335 sq.

As to the second portion, the chief ground against Ezraic authorship is the varying use of the first and third person. The answer to this is the same as in the parallel case in Daniel and Isaiah. On the whole, Ezraic authorship is fairly sustained. The Aramaic portions, Chs. IV. 8–VI. 16, and VII. 12–26, are probably taken from public records.

§ 3. **Date.** — Rawlinson puts it at 457 B.C., relying upon the omission of any mention of the arrival of Nehemiah in Jerusalem, which occurred in 445 B.C., and supposing it written soon after Ezra had disposed of the difficulty concerning mixed marriages. His commission to go to Jerusalem at first appears to have been temporary, Ch. VII. 14. He probably returned to the Persian court, where he may have written the book bearing his name.

§ 4. **Object and Contents of the Book.** — Rawlinson remarks on these points as follows (Bible Com., *Intro.* to *Ezra*): “The object of the writer of *Ezra* is to give an account of the return from the Captivity, and of the subsequent fortunes of the Palestinian Jews, until the eighth year of Artaxerxes, 457 B.C. His work is a plain and simple history, and is devoid of all stirring incidents, the Jews under the early Persian monarchs being members of a great settled empire, and living peaceably in the enjoyment of equal rights with other Persian subjects. The matters to which he directs attention are three and three only.

“I. The number, family, and (to some extent) the names of those who returned from Babylon with *Ezra* and *Zerubbabel*. Chs. II. and VIII. 1–20.

“II. The rebuilding of the Temple and the circumstances connected therewith. Chs. I., III., V., and VII.

“III. The misconduct of the returned Jews in respect of mixed marriages, and the steps taken by *Ezra* in consequence. Chs. IX., X.”

The book covers a period of about eighty years, 536–8 to 458 B.C. Bleek gives the period as 100 years.

The text of the book in the original is very imperfect in names and numbers; some of them as yet irreconcilable.

§ 5. **Topics of Interest.** — 1. The history of surrounding nations during this period. See *Milman*, H. H., and *Stanley*, A. P., and *Ewald*, H.

2. The relation of *Ezra* to the Canon.

3. The Persian kings of the period. See *Intros.* and *Dicts.*

LITERATURE.

Meagre. *Coms.*, Bible, and *Lange*.

11. NEHEMIAH.

Chapters, 13.

§ 1. **Title.**—This book, the eleventh of the Hagiographa, takes its title from the first verse of the first chapter, "The words of Nehemiah the son of Hacaliah." As already stated, in the earliest known Hebrew canon, it and Ezra were coupled together under the name "The Book of Ezra," and not perhaps until the time of Jerome, were they separated as we now have them.

§ 2. **Author.**—Of the first seven chapters there is general agreement. The narrative is consecutive, Nehemiah speaks in the first person throughout, the style is uniform, and his authorship is admitted.

Rawlinson says that "The events related cover a space of (probably) less than a year," and that the record was composed "at least twelve years later, since, while the general narrative falls into the twentieth year of Artaxerxes (or B.C. 445-444), in one place (Ch. V. 14) the thirty-second year of Artaxerxes (or B.C. 433-432) is mentioned."

Of the remaining chapters, few, except Keil, are willing to accept Nehemiah as the author, though they admit parts of them to be his.

(a) Chs. VII.-X., giving events belonging to 444 B.C., speak of Nehemiah in the third person, and call him "the Tirshathah," while in the previous chapters he is

always called "Pechah." Ezra occupies the foreground of the story, the style is different, and the work seems to be that of another. Some assign it to Ezra. Rawlinson conjectures that it is the work of Nehemiah's scribe.

(*b*) Chs. XI.-XII. 26 give six lists of citizens of Jerusalem, etc., but Ch. XII. 12-21 contains the name of Jaddua as high priest, who belonged to the time of Alexander, a century later than Nehemiah.

(*c*) But Chs. XII. 27-XIII. are generally credited to Nehemiah.

(*d*) With the exception of Ch. XII. 1-26, which must be by a later hand, or contain interpolations, which Rawlinson admits, the book is evidently a compilation, containing a large amount of matter which was Nehemiah's, to which the compiler probably prefixed the superscription.

If we admit the opinion that the first verses of Ezra are a repetition of the last verses of the Chronicles, and are an index of the chronological order of the history, then Nehemiah gives us the last Scriptural history of the condition of the Jews prior to the era of the N. T.

Rawlinson puts the date of the book either 430 B.C. or 330 B.C., the variation depending upon the decision whether the writer of Ch. XII. 1-26 was the compiler and author, or was the compiler of later date, who merely inserted that portion.

The text in general is good. Chief difficulty, names and numbers.

§ 3. **General Analysis.**—Professor Crosby divides the book into three parts, viz. :—

I. Before the wall-building. Chs. I.-II.

II. The wall-building. Chs. III.-XII. 43.

III. After the wall-building. Ch. XII. 44-XIII.

See Lange.

LITERATURE.

Arts. "Nehemiah" and "Nehemiah, Book of," Smith's Bib. Dict.
Bible Com.

"Times of Ezra and Nehemiah" Bosanquet, J. W.

Com. Introd. Keil.

"An Introduction to the Books of Ezra, Nehe-
miah, and Esther" Sayce, A. H.

12. 1 AND 2 CHRONICLES.

Chapters: 1 Chron., 29; 2 Chron., 36.

§ 1. **Title.** — What are called 1st and 2d Chronicles were originally but one work in the Hebrew Mss., with the superscription, “The Affairs of the Times,” “The Daily Acts.” The Septuagint translators, dissatisfied with such a title, gave them one which they considered appropriate to the contents of the books and their position relative to the other historical books, and called them *paraleipomena*, “the things omitted,” as if they were designed to supply the omissions in the history of the Jews as found in Samuel and Kings. The term “Chronicles” has for its Latin father, Jerome, and for its German father, Luther. It is strictly a translation from the Vulgate.

§ 2. **Author.** — Tradition, Jewish and Christian, assigns the authorship to Ezra; some modern critics deem it the work of a priest or Levite later than Ezra’s time; and others believe that Chronicles, Ezra, and Nehemiah were originally one book by one and the same author. It is a singular fact that Ezra (Ch. I. 1–3) begins with the same passage as that with which Chronicles ends, Ch. XXIX. 22, 23; as if the two books were originally one, and subsequently divided into two. If this were so, it would favor Ezraic authorship, provided Ezra were the author of the book bearing his name.

§ 3. **Date.**—Not earlier than 538 B.C. Almost the whole of Ch. IX. of 1 Chron. belongs to the period after the Captivity. Ch. III. of 1 Chron. gives a list of descendants of Zerubbabel. The style is also akin with that of Ezra and Nehemiah, with Aramaisms and one Persian word (Daric), 1 Chron. XXIX. 7. Some place the book as late as 400 B.C., or 336–323, the Grecian period; and others, still later, in the Maccabean period. Rawlinson says (Bible Com., *Introd.*): “If Ezra was the author, the date could not well be later than B.C. 435, for Ezra died about that time. There is nothing in the contents and style of the work to make the date B.C. 450–435 improbable, for the genealogy in Ch. III. 23, 24, which appears to be later than this, may be a subsequent addition.”

Note.—The date of the Chronicles is of great importance in settling questions raised by the Newer Criticism. See Keil and Bleek, also Lange and Com.

§ 4. Sources.

(a) A general history called the “Book of the Kings of Israel and Judah.” 2 Chron. XVI. 11 sq.

(b) Annals of contemporaneous prophets, some twelve of them. See Bible Com.

(c) The whole of the earlier Scriptures.

(d) Various documents, genealogies, etc., preserved and taken from public and private sources, not mentioned in the Scriptures; *e.g.* 1 Chron. II. 18–24, 42–55, etc.

§ 5. **Special Characteristics of the Book.**—As compared with the histories of Samuel and Kings, it is

not a mere supplement to them, like John's Gospel as compared with the Synoptists, for the writer repeats sometimes whole chapters from Samuel or Kings, with a few verbal differences, and this is not the characteristic of a supplement.¹ He evidently has a distinct purpose in mind, and that purpose seems to be to gather up the whole history of the Jewish nation as a guide and inspiration to the people after their return from captivity. Hence there appear as special features of the book, —

(a) A strong tendency to portray the externals of religion, temple worship, and the priesthood; so strong that by some the book has been called Ecclesiastical; Samuel and Kings being called political.

(b) A decided genealogical purpose.

(c) Its high religious tone, referring every great calamity and deliverance to the good or evil deed of king and people, to be punished or rewarded by an ever-watchful Providence. See Bible Com., Intro.

§ 6. **Trustworthiness of the Book.** — On account of the attacks of the Newer Criticism this feature demands careful consideration. If the book is trustworthy history, many of the strongest attacks of that school can be effectually repelled. See "Hist. of Israel," Ch. 6, Welhausen, J.; "Chronicles," Encyc. Brit., Smith, W. R.; "Israel," Encyc. Brit., Welhausen, J.; "Bible for Learners," vol. 2., pp. 533-35;

¹ We find such characteristic passages as these: 1 Chron. X. 1-12; cf. 1 Sam. XXXI. 1 Chron. XVII.; cf. 2 Sam. VII. 1 Chron. XVIII.; cf. 2 Sam. VIII. 1 Chron. XIX.; cf. 2 Sam. X. 1 Chron. XXI.; cf. 2 Sam. XXIV. 2 Chron. V. 2-VII. 10; cf. 1 Kings VIII. 2 Chron. XXII. 10-XXIV. 1; cf. 2 Kings XI.

“Religion of Israel,” Kuenen, A., vol. 2; “Prophets and Prophecy of Israel,” Kuenen, A.; Keil’s Intro., vol. 2, giving the arguments of De Wette, with full answers. Welhausen reproduces De Wette, and acknowledges his indebtedness. “Chronicles,” Schaff-Herzog; Lange, Intro. by Zöckler, O.; “The Books of Chronicles, with special reference to the Books of Samuel,” Andover Review, April, ’84, Brown, F.

§ 7. **General Analysis.**—The book may be divided into six sections:—

1. The genealogical register of primeval times and of the tribes of Israel. 1 Chron. I.–IX.

2. The reign of David. 1 Chron. X.–XXIX.

3. The reign of Solomon. 2 Chron. I.–IX.

4. The narrative of the revolt of the Ten Tribes. 2 Chron. X.

5. The Kingdom of Judah to the Exile. 2 Chron. XI.–XXXVI. 21.

6. The edict of Cyrus for the return of the Jews to Palestine. 2 Chron. XXXVI. 22, 23.

§ 8. **Text.**—Imperfect. Difficulties in names, numbers, and arrangement of words. Many of them may be copyist’s errors.

LITERATURE.

Bible Commentary (best).

“Introduction to the O. T.” Davidson, S.

“Holy Bible, with notes,” Intro., vol. 3. Wordsworth, C.

BRIEF LIST OF DESIRABLE COMMENTARIES.¹



On the whole Old Testament. — Lange; Bible Com.

On Pentateuch. — Keil; Pulpit.

1. *Genesis.* — Lange; Keil and Delitzsch; Dod; Pulpit.
2. *Exodus.* — Bible Com.; Lange; Pulpit; Murphy.
3. *Leviticus.* — K. and D.; Lange; Murphy; Pulpit.
4. *Numbers and* }
5. *Deuteronomy* } Lange; Bible Com.; K. and D.; Pulpit.
6. *Joshua.* — Keil; Lange; Pulpit; Bible Com.; Cambridge Bible.
7. *1 and 2 Samuel.* — Keil; Lange; Pulpit; Cambridge Bible.
8. *1 and 2 Kings.* — Lange; Pulpit; Cambridge Bible.
9. *Isaiah.* — Alexander; Delitzsch; Cheyne.
10. { *Jeremiah and* }
 { *Lamentations* } Lange; Keil; Cambridge Bible; Pulpit.
11. *Ezekiel.* — Bible Com.; Lange; Fairbairn; Keil.
12. MINOR PROPHETS. *Whole.* Lange; K. and D.; Pulpit. *Hosea, Obadiah, Jonah, Micah, Haggai, and Zechariah:* Cambridge Bible.
13. *Psalms.* — Perowne; Delitzsch; Alexander; Jennings and Lowe.
14. *Proverbs.* — Delitzsch; Lange.
15. *Job.* — Lange; Delitzsch; Davidson.
16. *Song of Solomon.* — Lange; Delitzsch.
17. *Ruth.* — Lange.
18. *Ecclesiastes.* — Lange; Stuart; Wright.
19. *Esther.* — Keil; Bible Com.; Haley.
20. *Daniel.* — Stuart; Cowles; Lange; Keil.
21. { *Ezra and* }
 { *Nehemiah* } Bible Com.; Keil; Pulpit.
22. *1 and 2 Chronicles.* — Bible Com.; Keil; Lange; Pulpit.
23. *Apocrypha.* — Lange; Bible Com.

¹ Chiefly for English students.

MINOR PROPHETS. — TABLE I.

HEBREW.	BIRTH-PLACE AND TO WHOM.	PROBABLE DATE.	REIGNS.
1. Hosea.	Israel ? to Israel.	PRE-ASSYRIAN. K. 790-725. B. 790-725.	H. 772 + Uzziah, 10; Joham, 11; Ahaz, 12; Hez. 13, of Judah; and Jero. 2d, 13, of Israel.
2. Joel.	Judah to Judah.	B. 800.	H. 870. Joash, 8; or Uzziah, 10.
3. Amos.	Judah to Israel.	B. 810-783.	H. 795. Uzziah of Judah and Jeroboam 2d of Israel.
4. Obadiah.	Judah ? to Edom.	K. 889-884.	H. 880. Joram, 5, and Ahaziah, 6; or ?
5. Jonah.	Israel to Nineveh.	K. 824-783.	H. 825. Jeroboam 2d. ?
6. Micah.	Judah ? to Judah.	K. 758-700.	H. 727-721. Joham, Ahaz, and Hezekiah.
7. Nahum.	? to Nineveh.	K. 710-699.	H. 665-607. Hezekiah. ?
8. Habakkuk.	Judah to Judah.	K. 650-627.	H. 620. Joash or Jehoiakim.
9. Zephaniah.	Judah to Judah.	K. 640-625.	H. 630. Josiah.
10. Haggai.	Judah ? to Judah.	K. 591-520.	H. 520. 2d year of Darius
11. Zechariah.	Babylon ? to " Judah to Judah.	K. 520. K. 433-423.	H. ? Hystaspes.
12. Malachi.		B. 440. Reinke, 440.	H. 440. Darius Hystaspes. Nehemiah.

Key: K., Keil; B., Bleek; Klein, Kleiner; R., Reinke; M., Meyrick; H., Harman.

MINOR PROPHETS.—TABLE II.

HEBREW.	CHARACTERISTIC.	AIM.	CRITICAL DIFFICULTY.
1. Hosea.	Emotional	Defence of Divine love and righteousness.	Chronological arrangement.
2. Joel.	Vividness.	Eschatological.	Date. Interpretation, historical or allegorical.
3. Amos.	Logical.	Divine justice against idolatry.	Unity.
4. Obadiah.	Crisp.	Against Edom.	Date.
5. Jonah.	Lucidity.	A gospel to Nineveh.	Method of interpretation.
6. Micah.	Terse. Antithetic.	The new kingdom.	Arrangement.
7. Nahum.	Imagery.	Consolation for Israel by overthrow of Assyria.	Date.
8. Habakkuk.	Dramatic.	God's sovereignty	Arrangement.
9. Zephaniah.	Rough style.	Dies iræ.	Arrangement.
10. Haggai.	Unrhythmical.	Restoration.	Arrangement.
11. Zechariah.	Dramatic.	Messianic.	Authorship. Chronological arrangement.
12. Malachi.	Axiomatic.	Reformation.	Date.

